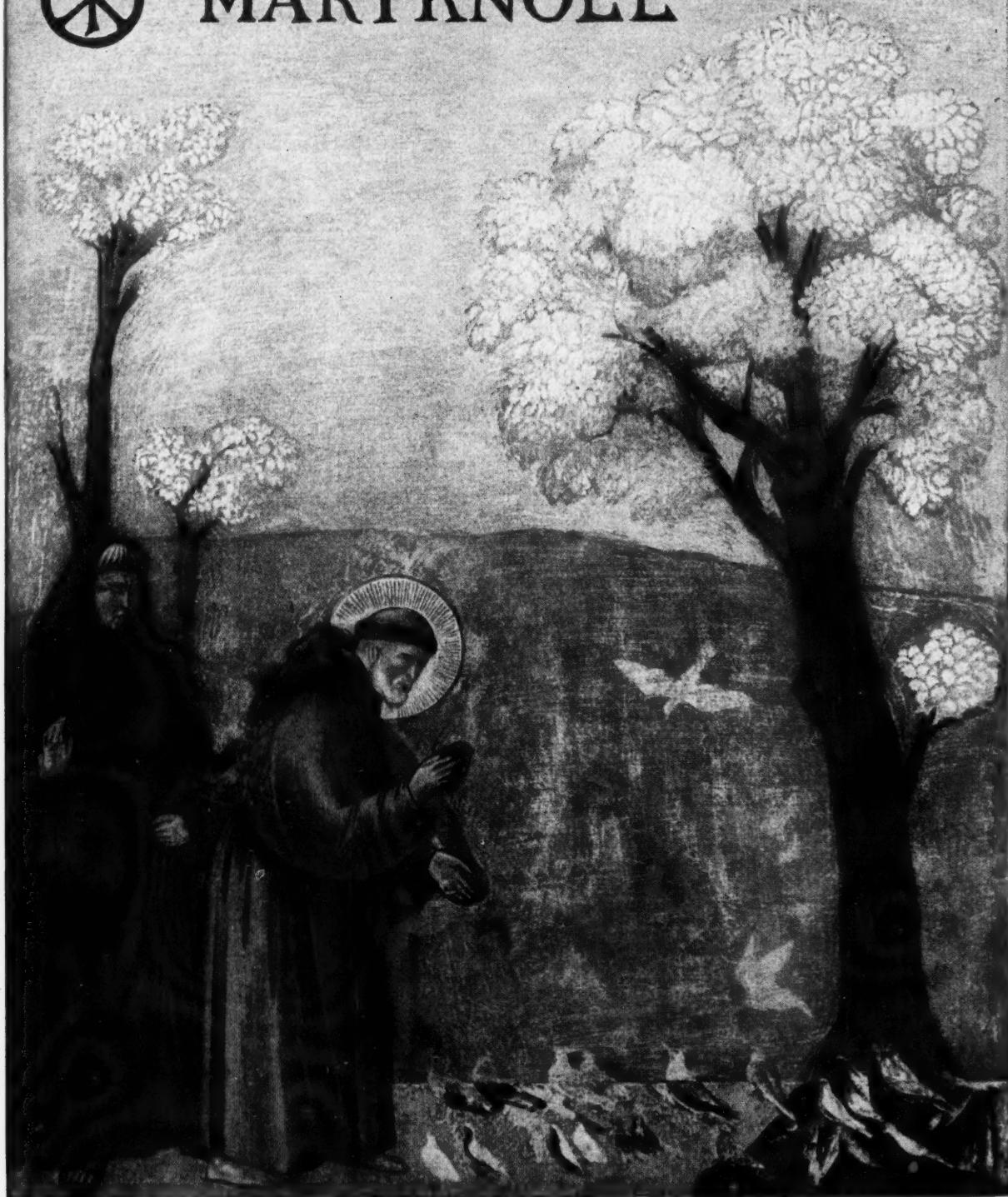


MIDSUMMER ISSUE

# THE FIELD AFAR



## MARYKNOLL



VOLUME XXIII  
JULY-AUGUST

SAINT FRANCIS OF ASSISI AND HIS BROTHER BIRDS

NUMBER VII  
1 9 2 9

# Universities, Colleges, and Schools

## UNIVERSITIES FOR MEN

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University of Detroit, Detroit, Mich.  
University of Dayton, Dayton, Ohio

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Nazareth College, Louisville, Ky.  
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St. Joseph's College, Emmitsburg, Md.  
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## THE FIELD AFAR

THIS paper is the organ of the Society at home and abroad. It is issued monthly except in the summer when a special enlarged July-August number is published.

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Authorized by His Holiness Pius X, at Rome, June 29, 1911. Decree of Praise, June 14, 1915.

"Maryknoll" in honor of the Queen of Apostles has become the popular designation of the Society.

Founded to train Catholic missionaries for the heathen, with the ultimate aim to develop a native clergy in lands now pagan.

Secular priests, students, and Auxiliary Brothers compose the Society.

The Auxiliary Brothers participate as teachers, trained nurses, office assistants, supervisors, and skilled workmen.

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Central Administration and Seminary are at Ossining (Maryknoll P. O.), New York, about thirty miles north of the metropolis. Students in the seminary make the usual six-year course in Philosophy and Theology.

Maryknoll Preparatory Colleges—The Venard at Clarks Summit, Pa., and at Los Altos, Calif.—admit to a six-year classical course youths who are ready for high school.

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San Francisco, Calif., at 1494 McAllister St., corner of Scott.

Seattle, Wash., at 1603 East Jefferson St.



## (MARYKNOLL)

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### IN THE GARDEN AT MALABON

*The Maryknoll Sisters at Malabon, in the archdiocese of Manila, Philippine Islands, have the direction of a Normal and Practice School*



# THE FIELD AFAR

JULY-AUGUST, 1929



## Midsummer at the Mother Knoll

SUMMER schools are multiplying, and the tendency to give the mind some gentle exercise during the warm months is strongly encouraged.

The Major Seminary at Maryknoll has early fallen in line with this movement because habitually its students remain at the Seminary during one of the three midsummer months.

This year their month of residence here was settled for July, and a varied program made it fly. Mornings were occupied with a few classes, designed to strengthen individuals in small groups and to cover lighter subjects that can find no place in the crowded curriculum of the seminary scholastic year.

These classes were followed by an hour of manual labor in the mission packing room, in the garden, or on the roads—all over at midday.

After dinner came a free afternoon which, on tempting days, meant a hike to Harmon and a dip in the Hudson. A quiet evening and early retiring closed the summer day.

### Returning Delegates—

MEANTIME, preparations are being made for a great event, the first of its kind in the history of the Catholic Foreign Mission Society, the General Chapter. At this writing, the delegates are on their way to their native land. We would call it their "home land", but we honestly believe from observation made in the Far East that the Catholic missioner of today, true to fine traditions of past generations, prefers to think of his adopted country as home.

Bishop Walsh is expected from China; Msgr. Byrne from Korea; Msgr. Ford, already here, is waiting over; Fr. Meyer and Fr. Lane, from South and North China respectively, are due. Fr. Lane, in

### ENTRANCE CONDITIONS FOR PROSPECTIVE STUDENTS MARYKNOLL MAJOR SEMINARY

The central house of studies is located at Ossining, N. Y., thirty miles out on the Grand Central Railroad.

The courses are substantially those pursued in Diocesan Seminaries—two years of Philosophy and four years of Theology—with certain modifications adapted to the missioner's life.

The requirements are

- (a) a holy ambition to save souls;
- (b) special attraction to foreign missions;
- (c) a spirit of sacrifice and prayer;
- (d) a recommendation from a priest;
- (e) strength of mind and body;
- (f) at least average talent;
- (g) certificates of Baptism, Confirmation, and parents' marriage;
- (h) equivalent of a six-year course in Latin, with usual accompanying studies.

Burses are provided for board and tuition. Other charges; e.g., for medical needs, books, stationery, and so forth, are comparatively small. Major Seminary students are allowed a month in their homes each summer.

fact, arrived in this country ahead of time. (He has been carrying a heavy burden of debt, and has hopes of dropping some of it along the line.)

From Europe—rather, from its Catholic heart, Rome—are coming Fr. Considine and Fr. Winslow. Fr. Considine's stay will be limited because many tasks are awaiting his return to the center of Chris-

tendom; but Fr. Winslow will settle down at the Knoll, resuming occupations for which he is especially well fitted, and bringing to them garnered experiences. Fr. Winslow, as Doctor in Canon Law, will hold the Chapter to the straight line.

### Doctors—

BY the way, "Doctors" are getting numerous on the Maryknoll faculties. At the major seminary, besides two Masters of Theology, Fr. Callan, O. P., and Fr. McHugh, O. P., and our history professor, Fr. Phelan, to whose name is added (when he is not looking) an LL. D., we have the past year had Fr. Hugues, Doctor in Sacred Theology, and Fr. Thomann, Doctor in Philosophy. And at the Vénard we have two more: one, Fr. Powers, with his S. T. D. from the Catholic University at Washington; the other, Fr. Meaney, with a similar degree from the Angelico in Rome.

All in all, we are pretty well doctored now; but others are climbing by degrees, and soon a "degreeless" Maryknoller will be a curiosity.

### The New Maryknoll—

SOME of the returned missioners will need a guide to get around the Mother-House during their first days. The changes have been many; more, doubtless, than we who live quite constantly at the Knoll realize. One change hardly to have been expected ten years ago is the dotting of Sunset Hill with new homes. These are, of course, outside of the compound, and, so far at least, strangers to all of us. We overlook them, but we do not oversee them. However, we congratulate our neighbors on having chosen a very fine viewpoint for their homesteads.

READ "A MODERN MARTYR"

The great changes to be noted in the seminary are the result of the visit from plasterers and



FR. REMI VERHAEGHE  
Shanghai procurator for the Belgian (Scheut) Foreign Missions, who passed through United States recently

painters, and the activities of the clearing and "keep-cleaning" squads.

#### The Waiting Chapel—

WE hope that our returned sons will not be disappointed to find that as yet we have not even the foundation for a permanent chapel, and that two of the wings of the building are incomplete.

If we have not gone ahead on these additions it is simply because we could not do so without keeping from the missions the limited income which it is our duty and privilege to find for them by prayer and effort. Let us hope that by the time the next General Chapter convenes (ten years is the usual period), the seminary chapel at Maryknoll with its main altar dedicated to the Blessed Trinity will be a reality. Below, its cenacle crypt will be lined with small altars to the Apostles, all centered upon one to the Holy Ghost, behind which, in a place

of honor, will be Our Lady's Shrine.

Then when the Chapter meets, as on other occasions when two score of Masses shall be offered daily within the seminary walls, a difficult problem will be nicely solved.

#### Across the Highway—

IT will be a new experience for our missioners to look across the highway, and to feel that what they knew as the Tompkins property has been passed over to Maryknoll. Into this demesne no one of them ever ventured in early years—no one except Fr. Price (rest his soul) who, encouraged by our good-natured neighbor, loved to find his way to a rockery among the trees which recalled to him delicious hours he had spent at the grotto of Lourdes in France.

Here, then, Fr. Price kept a holy tryst with our Blessed Mother and with Bernadette, her favored child.

And here today, high in the rock in a niche already carved by

nature, is a little statue of the Immaculate Conception. And we are told that on days when the weather is fine, a small army of postulants, novices, and professed Sisters may be found, armed with rakes, knives, and hatchets, not to speak of spades, trimming that section of their woods.

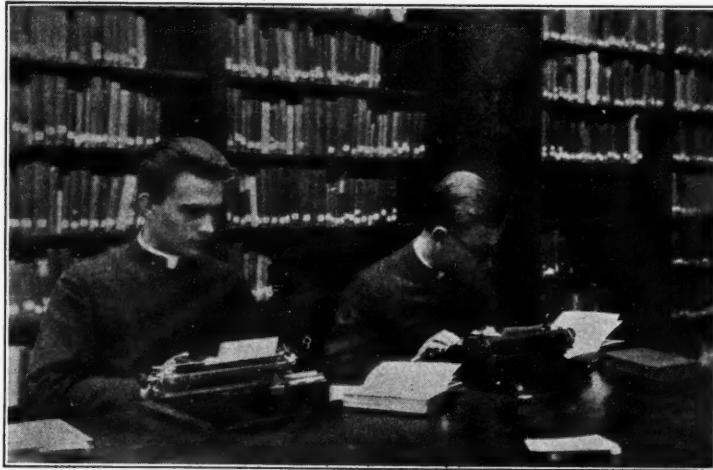
#### The Sisters' Mother-House—

WHAT will be of still greater interest to the "old guard" will be the preparations in full swing for the Sisters' Mother-House. Some will remember St. Teresa's and the first group of Teresians who came to occupy it seventeen years ago. And, since they are still young, they will feel that after "so long a time" it is quite proper that the Maryknoll Sisters should be graduated from the half-dozen makeshifts which they have called their convents.

To us who have crossed the top of the hill of life, seventeen years are short; but, be that as it may, there is no one acquainted with the number of Maryknoll Sisters and with their housing accommoda-



LOOKING NORTH FROM THE MARYKNOLL SEMINARY TOWER  
In the foreground is Rosary House, formerly occupied by the Seminary, now the temporary home of the professed Sisters. In the rear at the right, on the hill, is Regina Caeli House, the newly acquired property of the Foreign Mission Sisters of Saint Dominic



SUMMER ACTIVITIES IN THE MARYKNOLL LIBRARY

*The possession of a portable typewriter is the ambition of every seminarian, and it is realized by some*

dations who will not be thankful that a Mother-House for these generous souls is in the making.

#### A Memory—

THERE is one "veteran" due who, as a student, arrived at Ossining some fifteen years ago, weighted with all his earthly belongings carried in one great valise. He left the shabby wooden railway station, hung around until the Toonerville trolley arrived, mounted as its lone passenger, and stepped off at the Camp Woods, its terminus—the foot of the high hill that leads to Maryknoll, the Far East, and way stations.

That day the Superior was trying to push the famous "George", an antiquated racing horse, down the oft gutted road; and he has never forgotten the red-faced, perspiring student from "Ioway" whom he met, bag and baggage, *at the top of the hill*.

#### Chi Rho Chalet—

WHEN this former student comes for the General Chapter he will find a very substantial railway station with a fleet of Buick taxis, and, lined up with others, a bus actually labeled *Maryknoll*, ready to carry him up and over the old hill to the seminary compound itself.

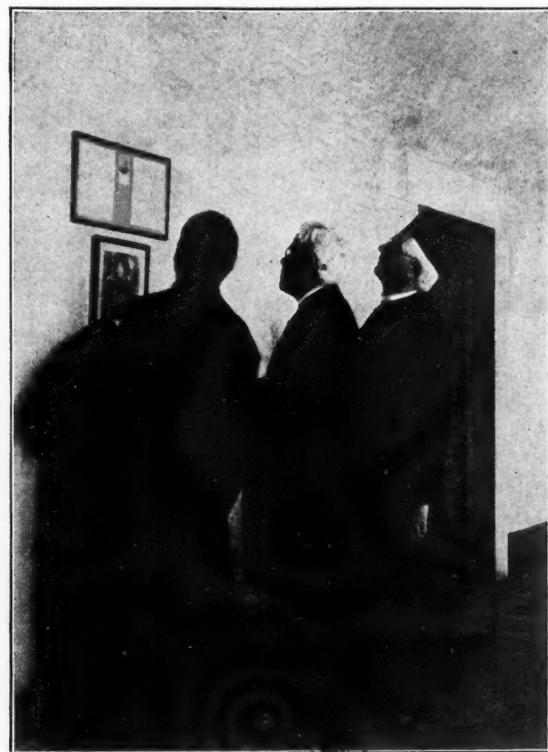
little picnic ground across the way, a setting for what he will remember as a ruined barn, but which he will now find replaced by a notably attractive structure above whose doorway are the words—*Chi Rho Chalet*.

The Chalet has been very popular of late. In the month before school-closing time it received some four hundred children who came to the Knoll in busses from schools in Manhattan, Queens, the Bronx, Long Island City, and Jersey City.

The girls had a "lovely time". The boys said, "Gee, it was great." They all look forward to another visit, and a few thought it might be a good place to come to stay some day.

#### Visitors—

**A**MONG the notable guests who honored Maryknoll in the late



IN THE SEMINARY CORRIDOR

*Bishop Nilan of Hartford reads the farewell letter of Father McShane. Fr. Kress who stands at the right has recently recovered from an operation*

spring was His Grace, Archbishop McNicholas of Cincinnati who, with Monsignor Vehr and Monsignor Albers, remained overnight, extending a similar privilege the next night to our college at Clarks Summit, Pa.

It was also our privilege to receive the much loved bishop of Hartford, Conn., Bishop Nilan, who lives not far from us, as Westerners measure distance, but who saw Maryknoll on this occasion for the first time.

Bishop Nilan came with Monsignor Neagle and Fr. Francis Glynn, both of the Boston archdiocese. All three had come to New York for the Troy Seminary Alumni meeting.

An over-sea visitor who made his headquarters with us on his return to Shanghai was the Rev. Remi Verhaeghe, procurator of the Belgian Foreign Missions. Fr. Verhaeghe had often been a host to Maryknollers in China, and we were happy indeed to reciprocate his kindly offices.

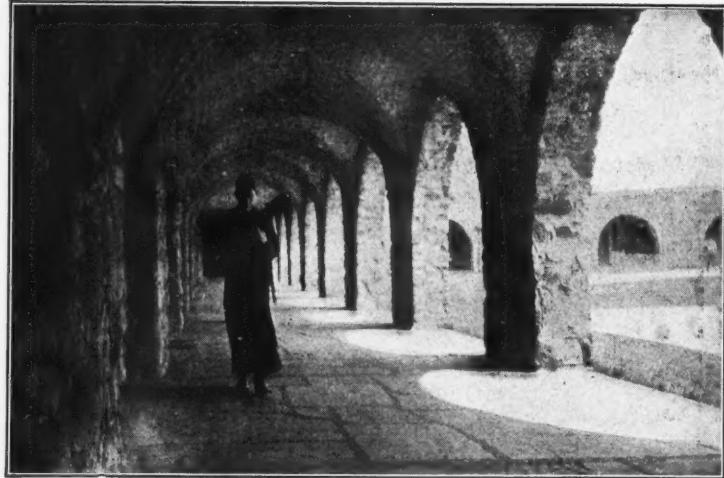
#### **Broken Slates**

WITH the approach of summer, interest in over-sea assignments develops like the weather. About the end of June, when the "great news" is announced and the individuals concerned are officially notified, there is something of a white heat.

Such interest can be easily understood when one realizes that these young men are expecting a call to pull up stakes, leave home and country, and unite themselves to strange peoples.

The subject intrudes itself into conversations, constitutes day-dreams, provokes guesses, and not infrequently produces, from some of the more enlightened (sic), complete *slates* in advance of the actual announcements.

In the meantime the Superior Council that must choose candidates for the missions is racking its combined brains to know how to fit ten men into twenty places, each man to be perfectly adapted to the needs of his new superior. The Council decides that "it can't be done", and then proceeds to the next best arrangement.



*A favorite walk in the cool of the cloister*

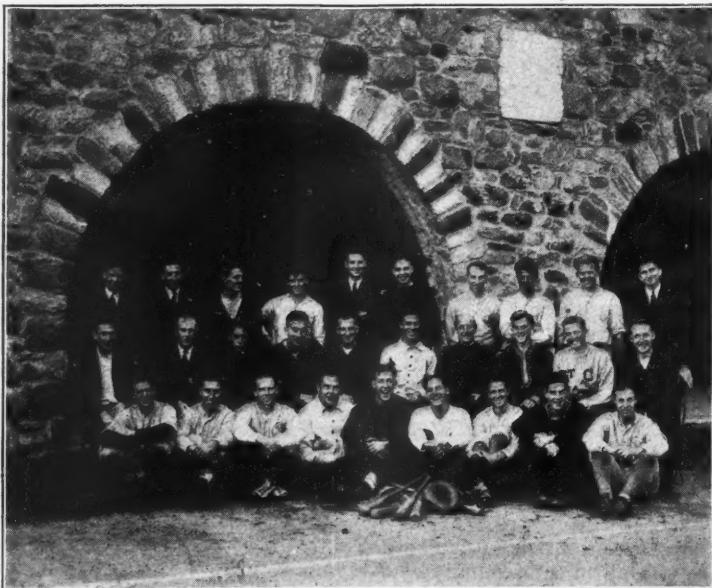
When this is almost settled, along comes a message from some outpost—an accident, a death perhaps, or threatened illness—and the slate breaks, and we fall back—on the Holy Ghost.

#### **Blarney Castle**

THERE is a gully down in one of our fields. It is marked by what looks at a distance like a small replica of Blarney Castle, a

stone structure that is in reality an incinerator.

Stretching away from this monument is the gully in which have been buried countless relics of old decency. If this gully could speak it would unfold historical pages, telling the story of "Lizzie", our first horseless carriage, and of her successors and friends—all ancient when they came to Maryknoll, and consequently short-lived.



**VISITORS AT THE KNOll**  
*A souvenir that will interest students at the New York diocesan seminary,  
Dunwoodie*

Under its debris would be found the first and only radio we had for use in the priests' recreation room. This was a product of Sing Sing during the chaplaincy of Fr. Cashin. It worked well for a while, but went to pieces; we have often hoped that the maker's resolutions fared better after he left his confinement.

Nevertheless we were grateful for what pleasure we received from that radio. We travel now when we wish to "listen in".

#### Lockers and You—

**A**LTHOUGH the Treasurer wears a more worried look, a long-felt want at Maryknoll has been filled. The lockers are here! To all Maryknollers, past and present, no more need be said. The locker room, so called in its infancy in anticipation of this great day, has been, if not an eye-sore, at least a jarring note in the scale of neatness at our Seminary. Manual labor is a fine feature of the Maryknoll curriculum, but manual labor requires clothes not strictly clerical. These formerly were carefully (?) hung over hooks, racks, benches, or even the floor. The walls were in their primitive state, thereby adding to the effect. Now they are resplendent in a coat of white. The new lockers stand impressively in studied order. The manual labor costumes are peacefully secure behind the locked steel doors. The locker room has come into its own; and to the poor gentleman mentioned above has come the warning, "please remit".

#### THE ROSARY END

**W**HEN you make the "round of the beads", it will mean little more to go back to the cross on the large bead and the three small ones, offering an Our Father and three Hail Marys for all missionaries, at home and abroad.

There would still be a large bead left for the *Gloria Patri* or for a "St. Francis Xavier pray for us", if you wish to meet the Propagation of the Faith condition.

#### ENTRANCE REQUIREMENTS FOR THE PREPARATORY COLLEGES

These are located at Clarks Summit, Pa., Mount Washington, Cincinnati, and Los Altos, California.

The courses at the preparatory colleges include four years of high school and the first two years (Freshman and Sophomore) of College. A student may enter at any year.

The requirements are as follows:

- (a) a certificate of entrance to a high school, or if farther advanced, a passing mark in the class which he has finished;
- (b) a recommendation from a priest;
- (c) a certificate of good health;
- (d) certificates of Baptism, Confirmation, and parents' marriage.

The Preparatory College candidate should have a generous spirit, and, young though he be, a special attraction to foreign missions.

A tuition fee is not asked for preparatory students, but there is a nominal charge for board, medical aid, books, and stationery. This may be paid monthly or by the term.

#### THE KIND WE NEED

**T**HE idea that a below-the-average student for the priesthood can be turned into the mission field has passed, if indeed it was ever taken seriously.

American priests now on duty beyond the Pacific find themselves subject to call for information of all kinds, and at times for the defense of the Church against the misrepresentation of their non-Catholic fellow-countrymen.

A mass of newspaper clippings just now on our desk relates a controversy between Fr. Drought, a Maryknoller in Manila, and a certain Dr. Stagg who for years

has been trying out age-worn fables on unsuspecting Filipinos.

We have here also a letter written by Fr. Kiernan, a Maryknoller in China, who very properly and nicely picked to pieces an article on Korea, published by a newspaper in Shanghai. So far as we can learn, the Manila controversy did not convert Fr. Drought's opponent. However, it did untold good, and will act as a preventative. Fr. Kiernan's letter brought an apology from the author of the article questioned, who had failed to consult sources of information.

The missioner of today cannot be too well informed if he would make his work for souls efficient.

#### MONSIGNOR FORD RECEPTIVE

**F**R. FORD, who tolerates, if he cannot rejoice in, the title of Monsignor, has been quietly busy while awaiting the General Chapter.

In response to numerous invitations he has addressed seminaries, colleges, schools, Holy Name Societies, sodalities, and circles.

He has not added large credits to the checking account of his mission as he has had few opportunities to appeal directly for material help; but we know that he has brought strength to his Society, and has sown seed from which will one day be gathered ripened grain.

His largest visible audience was at an open-air Mass at St. Joseph's College, under the direction of the Baltimore Director of the Propagation of the Faith, Fr. Louis C. Vaeth. On this occasion Msgr. Ford reached many thousands through amplifiers. He has also used the Paulist Radio wavelength, WLWL, for a goodly number of talks.

By the time he reaches his China home, where he has spent the last ten years, he will be quite Americanized; but we have an idea that the veneer will disappear quickly under the influence of surroundings that are very dear to him. Msgr. Ford is strongly Chinese.

## A DECADE IN CATHAY

*A gratifying and most interesting report presented by Rt. Rev. James E. Walsh,  
Vicar Apostolic of Kongmoon*

MOST attractive is the latest report from Maryknoll in Kongmoon, the vicariate of Bishop Walsh. The report covers the first decade of Maryknoll "fielders" in South China, and as we read it we wish that we had copies enough to send around to our thousands of friends.

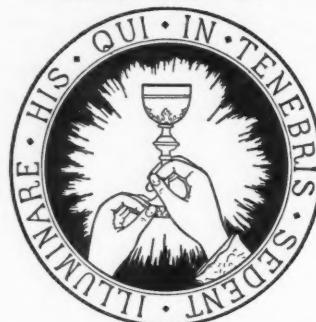
The report comes under the title, "A Decade in Cathay", and it summarizes nicely the early history of the mission now confided by the Holy See to Maryknollers, giving full credit to the splendid apostolic souls that preceded them. We quote:

The Kongmoon territory was by this time probably an ideal field of labor for a newly formed and inexperienced group of missionaries. It had five thousand scattered Christians. In a few places there were stations that exemplified solid progress; in other less cultivated spots promising starts had been made; in many sections nothing at all had been attempted. Thus there was a nucleus to start with, and at the same time ample scope for all the varying stages of mission work from sheer pioneering to intensive developing. It was a model school. Fortunately a fair amount of building had been done. Paris turned over to Maryknoll seven central stations equipped with church and rectory, together with forty out-chapels in market towns and villages—a providential circumstance for a new mission with little money and no experience.

The ten years' effort is a story of the daily instance of the churches plus small gains. Kongmoon is not a big nor a flourishing mission. It is small, and is quite definitely struggling. What has been accomplished? To one looking ahead (the constant mental attitude of missionaries) the answer is almost nothing; in retrospect, however, possibly some little. At the outset the missionaries pitched in to what they found, and did what they could. Neither was a great deal. But the flocks were fed, and to some little extent they were

increased. Also little advances that facilitate both processes for the future were effected. To count such gains is to record gratefully so many marks of divine aid.

### AGAIN THEY GO



*To enlighten them that sit in darkness*

Throughout the centuries, missionaries of the Church of Christ have been undeterred by distance, climate, loneliness, or even by danger to life itself. This autumn another band of American missionaries from the Maryknoll Seminary will set out for bandit-ridden China.

Will you help our young missionaries to bring Christ to this great nation, and to enlighten China's four hundred millions still sitting in darkness and in the shadow of death? Each of these bearers of the True Light needs five hundred dollars for his outfit and the long journey. Your contribution will make you a sharer in his sacrifices for Christ and souls.

It was through no other means that the Preparatory Seminary was established, where fifty Chinese boys are now being trained for the holy priesthood. A central mission has been set up at Kongmoon, where formerly the Church had neither a local habitation nor a name.

Loting is a complete mission plant, consisting of church, rectory, convent, and orphanage, with small buildings that do temporarily for schools. This district had not been touched prior to

our arrival, and the entire Mission from the first brick to the last Baptism is, under God, the creation of Maryknoll. It was here that Fr. McShane passed practically his whole mission career, and the present model plant is the work of his ability and devotion. It was here that in the past ten years three thousand abandoned babies were rescued, and sent through the saving waters of Baptism as angels to Heaven, apart from the score of healthy ones who could be saved and are now learning books and useful arts in the orphanage that their survival automatically created.

Another advance was the building up of the Chiklung Mission by Fr. Hodges, who died shortly after the completion of this arduous task. Likewise Tung On is new, where Fr. Rauschenbach is now trying to develop a fine property that he secured only this year. The Christians of this mission begged Fr. Superior for a resident priest on his original trip to China eleven years ago. So slowly does mission work make haste.

The rest of the mission plants were legacies from Paris, but to most of these, various buildings and improvements have been added.

Mission work is at a disadvantage until it is housed, if only in primitive fashion; and accordingly much pinching was practiced to render these improvements financially possible. Gifts from American benefactors enabled us to erect eight new village chapels which accommodate promising little flocks in outlying stations of the Hoin-gan, Yeungkong, and Tungchen Missions.

Turning to the conversion of souls, the harvest is so far not large. Two thousand converts have been added to the original five thousand. This is a small quota for ten years' work, yet not discouragingly so when it is remembered that a large share of the missionaries' efforts necessarily went to caring for the inherited flocks of old Christians.

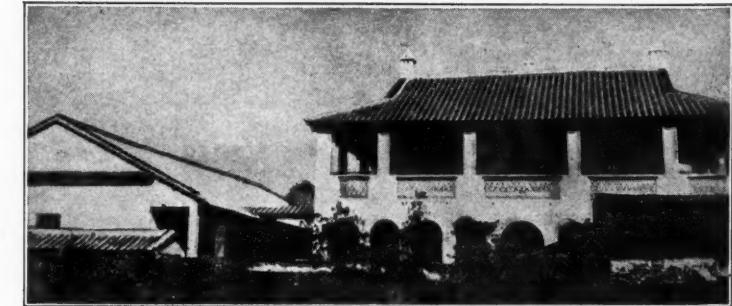
Educational work, while inescapably of first importance, labors here under certain disadvantages that account for the state of the Kongmoon Vicariate in

this regard. One is expense. Schools cost money. All government and most private schools gauge tuition far below expense, and mission schools must follow suit if they are to have any pupils. Catholic teachers are almost non-existent. There is not one Catholic Normal School in the whole of South China. Finally, fantastic regulations, many of a hampering nature, applying to all schools, are constantly being issued. For these reasons chiefly the Vicariate has so far been unable to launch an adequate school program, and has had to content itself with a small number of elementary parochial and village schools. The only secondary school in the entire mission is the Sacred Heart School at Kochow. This school corresponds in the Chinese scheme of education to our high school, though actually it is of a lower standard. The Sacred Heart School has managed to struggle through expenses, regulations, and other difficulties more or less successfully for the past five years.

The special works of mercy engaged in by most missions, such as industrial orphanages, old folks' homes, blind homes, and leper asylums, exist among us only in the most tiny way. Thus the girls' orphanage at Loting is perhaps the germ of our Industrial School, a dozen old ladies at Yeungkong represent our Old Folks' Home, and a handful of blind girls, our Blind Home; we have a leper village under instruction in the Chiklung Mission. It is a heavy cross to the mission that it cannot do more to serve Our Divine Lord in His poor.

The Vicariate has in its personnel three Maryknoll Brothers, each happily rather expert in some particular line of work, so that their assistance has been of the utmost value. There appears to be a very big field for Brothers, especially those who are equipped with some specialty, such as architectural, medical, or clerical training; or in fact any useful branch of practical work.

As the world over, so in China, the strikingly influential activity of the Sisters is a factor whose importance cannot be overestimated. Where they



WHERE THE MARYKNOLL MISSIONER LIVES IN KOCHOW

*In the interior of China two-story houses are rare, but they help to solve the necessary health problem*

are present Catholic life flourishes. Unfortunately, the Vicariate is temporarily deprived of this precious assistance, for although two convents of Maryknoll Sisters were formerly established, it soon became impossible to meet the expense of their upkeep. The solution of this problem is awaited at the hands of Divine Providence.

At Maryknoll's arrival in 1918, the Chinese Republic was seven years old, and the process of changing the form of government controlling four hundred million people had so far resulted in a mild chaos. The country was a battlefield. On top of that the past three years brought a deluge of communist propaganda that began pro-Chinese, and ended anti-everything. It is only re-

cently that some hope of order has emerged from this welter in the shape of a unified central government.

Yet in the midst of all this our people have been visibly protected, and their shepherds practically unscathed. Famine, piracy, pestilence, persecution, and the other serious calamities that stalk up and down the country at times have taken a remarkably small toll of our few Christians. The missionaries likewise have failed to make headlines. Arresting hospitality has detained them occasionally in bandit camps; malaria, in the hospital; they have arbitrated battles while bullets flew around, patched up clan fights amid showers of stones, reposed in jail, dodged bayonets on land, and typhoons on the deep; yet the casualty list is blank. *Behold He*



THE CENTER HOUSE AT KONGMOON

*It is headquarters for Bishop Walsh, and serves also for gatherings of his priests and as a language school for new missionaries*

SUPPORT A CATECHIST

*shall neither slumber nor sleep that keepeth Israel* (Ps. 120,4). It will not always be so. God often permits His ambassadors the privilege of suffering as well as laboring for His Name's sake. But any serious inroads on the few Christians or their insufficient clergy would have been exceedingly compromising in the first few years of a new mission, and this immunity was doubtless the design of Him Who tempers the wind to the shorn lamb.

Last year was particularly encouraging—an agreeable surprise after the recent agitation. The disturbing propaganda of the past three years appears to have been practically wasted on our good people.

Four new missions were opened in the course of the year, which is a record for the Vicariate. In three of them, Tung On, Lungwoh, and Tanon, permanent occupation has been maintained, and with resident pastors they are shaping up into solid missions. The fourth new opening (Kwonghoi) had to be abandoned temporarily, owing to the illness of its pastor. These steps constitute a great advance. If just a few more districts can be similarly manned in the not too distant future, our territory will be efficiently occupied, and our six millions will have their chance to make the acquaintance of the Catholic Church.

These extensions cost money, since they entail buying land and building, and it was only through the successful propaganda of Fr. Taggart in the Diocese of Brooklyn that they were made possible. The revenue of the Vicariate barely suffices for the minimum current expenses of our missions, and if we are to keep them going, building becomes

#### NATIVE SEMINARIANS

China will be converted through the Chinese. One hundred dollars a year pays the expenses of a native seminarian in the Maryknoll mission fields of China. Educating priests is a charity which will bear fruit for eternity, both for the benefactor and for countless other souls.

out of the question, apart from some special provision such as collecting at home. Without such help it is even difficult to make the necessary repairs to the buildings we already have, such as were necessitated, for instance, by the violent typhoon of last August that tore away the entire roof of the Sancian Island Mission, and also inflicted extensive damage on mission property at Hoingan and Yeungkong.

The regular income of the Mission is derived, of course, in great part from the readers of THE FIELD AFAR, who from friendship to Maryknoll, or moved by the recitals of the missionaries, con-

which are then equitably divided among all the missions of the world to aid that far flung battle line wherever the standard of the cross is raised. This is help that counts, although the needs of the Catholic mission world are so enormous, of course, that naturally no one Mission can reasonably look to this source for amounts that will solve its financial problems. All other sources of income are negligible. The missionaries themselves have, as a rule, no patrimony, and, never having exercised the ministry at home, they have no great circle of acquaintances beyond a few personal friends whose interest can



INTERIOR OF THE CHAPEL AT LOTING

*The chapel was designed and its construction supervised by Brother Albert, a Maryknoller, native of Switzerland*

tribute as charity inspires. What is remarkable about this is the fairly constant flow from a source that would seem by its very nature inconstant, a circumstance that surely indicates the hand of Providence. In general Maryknoll's friends are the mainstay of Maryknoll's missions.

A certain amount of help is also received by all canonically erected Missions from the official aid organizations of the Church, which are the Propagation of the Faith Society for mission work in general, the Holy Childhood Association for the rescue of abandoned pagan babies, and the Society of St. Peter the Apostle for native clergy. These societies pool annual receipts

only be much circumscribed if it exists at all.

An analysis of the mission's support reveals that the work is largely sustained by the Catholic laity, who constitute in fact eighty per cent of its list of benefactors. Next are Sisters, and Sisters' Schools, attaining surprisingly the high proportion of fifteen per cent. The remaining five per cent are the clergy, and of these the majority are priests whose addresses in small parishes of the West and South seem to indicate that they are missioners.

The Chinese are proverbially generous, but our few scattered Christians are poor with a poverty that is not far from destitution. With many it is a constant struggle to get enough to eat,

and in that struggle not all succeed. It is a physical impossibility for them to meet the steady expense of their churches and pastors. They respond well, however, to occasional appeals for special needs, contributing, for instance, several hundred dollars as a gift to the Apostolic Delegate, and a like sum recently to the Holy Father on the occasion of his golden jubilee.

Maryknoll-in-China is ten years young—a decade of trying, learning, and struggling; and running through it all a measure of progress and promise. Success will depend on God's grace, and grace, on prayer. If Maryknoll's friends will join the missionaries in begging the Saviour of men to bless—and His Immaculate Mother to smile upon—their people and their work, the future can be viewed with entire confidence.

#### PRIESTLY PERPETUALS

WHEN we were young and unduly ambitious we dreamed of having a large proportion, if not all, of the priests in this country enrolled at Maryknoll as perpetual associates of the Catholic Foreign Mission Society of America, and, consequently, perpetual subscribers to THE FIELD AFAR.

We rejoice in having about six hundred so enrolled; but what are six hundred among twenty thousand?

We know, however, that while there are priests in the United States to whom a personal expenditure of fifty dollars would mean little, there are others, by far the greater number, whose income is very slender, and who would find it hard to make up this amount, even in two years.

Here is an opportunity to recognize in a practical way the anniversary of a priest, and we offer this suggestion to personal friends, sodalists, and parish societies.

Of this we are certain: our priest-subscribers like their FIELD AFAR. They tell us so, and many of them confess that they read it from cover to cover.

#### HIGHLIGHTS

NOTABLE events of the past year in the life of the Catholic Foreign Mission Society of America are chronicled as follows:

##### August 6, 1928

Twenty-six Maryknoll Sisters leave for the mission fields.

##### September 9, 1928

Ceremony of Departure for ten priests and two Brothers who leave for their respective missions.

##### October 13, 1928

Frs. Morris and Taggart return to Asia after successful propaganda.

##### October 15, 1928

Forty-four postulants received at the Maryknoll convent.

##### October 28, 1928

Ceremony of Reception and Profession at the Maryknoll convent.

##### November 9, 1928

Fr. Superior leaves for Rome.

##### November 21, 1928

Thirty-five students invested in cassock and cincture at the Seminary.

##### December 22, 1928

Fr. Superior returns from Rome, accompanied by Fr. Ford.

##### January 15, 1929

Cardinal Cerretti, Papal Legate to the Eucharistic Congress in Australia, visits Maryknoll.

Cable from Rome announces the erection of Kaying into a Prefecture Apostolic.

##### January 24, 1929

Fr. Manna, Superior General of the Pontifical Seminary for Foreign Missions at Milan, a guest at Maryknoll.

##### January 27, 1929

Nine Maryknoll deacons ordained to the priesthood by Bishop Dunn.

##### February 16, 1929

His Excellency, Most Reverend Marius Giardini, Apostolic Delegate to Japan and Korea, visits Maryknoll.

##### April 29, 1929

Word from Rome that Fr. Ford is appointed Prefect Apostolic of Kaying.

##### June 29, 1929

Eighteenth anniversary of the foundation of Maryknoll.

#### THE EDIFYING WORD

VOCATIONS will never be lacking in the United States if examples like this which follows can be multiplied. We refer to a letter written by her former pastor to a postulant now at Maryknoll. The letter reads in part:

For years, since I first came to St. X.'s parish, I have been praying that God would call one of our young boys or girls to labor in the mission field. Perhaps you may remember my saying off the altar that the day would come when St. X.'s school would have a missioner in the full sense of the word. Well, that day is beginning to dawn in you, and I feel certain, God willing, that it will come to the fullness of a noonday sun. You will be our first missioner, but not our last. So, you see, in your going I feel my poor prayers have been heard and heeded by God, and I am grateful. Prayer still is the greatest force in the world.

Nor will colleges and seminaries for preparing young apostles lack support with such a spirit behind them as indicated by these lines from a layman:

I am sending a check for one hundred dollars to be used to help some young man become a priest. It has been my wish to do this for a long time.

The beginning of Lent I received a little pamphlet asking me to help complete Vénard College. I am doing and giving my best by sending the one hundred-dollar check for the aforementioned purpose. If ever I can help again I shall gladly do so. I am poor and struggling to get along with my family, but, thanks to God, I am healthy and working, and we are getting along well now.

#### ALTERNATE BENEFICIARY

Have you considered making Maryknoll the Alternate Beneficiary of your Life Insurance? This does not mean that your loved ones will be deprived of anything, but, if it should happen that they die before you do, it insures the use of your money for a cause you wish to benefit. Others have found this a practical means of helping Maryknoll.

#### GET THE MITE BOX HABIT

# THE FIELD AFAR

JULY-AUGUST, 1929

## THE FIRST YEAR OF JOHNNY BLANK AT THE VENARD

*Prepared for THE FIELD AFAR by Rev. Gerard A. Donovan*



*It is interesting to note that one of the two boys in this photograph is actually the writer of the article*

JOHNNY worked hard on that letter of application he sent to The Vénard, Maryknoll's Preparatory College. He wrote and rewrote it several times, and was really proud of the copy he sent off. Fr. O'Rourke, the pastor, sent another recommending him as a likely candidate for the missionary priesthood, and Sister Crescentia followed with a note showing his standing through eight years in grammar school.

When the reply came he opened it eagerly, but was disappointed to find that it did not tell of his acceptance. It said, rather, that his application would be considered at a Council meeting the following week. It also asked him to send a photograph of himself, his baptismal, confirmation, and parents' marriage certificates, and a statement from his doctor concerning his health. The following Saturday he put on his Sunday-best and went to the photographer's. On his way home he stopped at Doctor Ryan's for a real thorough physical examination. The next Wednesday he sent his picture and all the necessary papers, then waited anxiously until word came two weeks later announcing his acceptance.

He took the letter to school the next

day and showed it proudly to a few of his classmates, to Sister Crescentia, and to Fr. O'Rourke. There was one thing he could not quite understand. His father and mother seemed very glad that he had been accepted, yet they seemed a bit sorry too. It was not until a week before he left for the Vénard that he really understood why. Then he, too, began to feel a little sorry that he was going to leave his home, his father and mother, his brothers and sisters. Of course he had no intention of backing down, but he began to realize that his vocation to the missions called for a sacrifice, and to see that his father and mother were making a far greater sacrifice than he.

By a stroke of fortune Johnny met two other boys on the train, returning to the Vénard after their summer vacation. Both had been at the school a year, so they had much to tell him about his future home. They found him such a willing listener that they could not resist the temptation to invent a few fairy stories for his benefit.

Arrived at the college, Johnny met the Rector, and was assigned his bed in the Junior dormitory. Then his two new-found friends led him on a tour of inspection about the grounds. They reminded him again of two things which he must do immediately after supper. He should see the Rector to get permission to sleep through when the community would rise to say office at two o'clock in the morning; and he should pay pew rent for his place in the chapel. It was hard for the Rector to

keep a straight face when the newcomer asked for permission to sleep through the midnight office, but when Johnny offered him a dollar for his first month's pew rent the Rector burst out laughing, and asked him who were his traveling companions. The Venarders do not say the office at two o'clock, nor is there any pew rent collected. Johnny saw that the joke was on him, but accepted it good-naturedly, counting it as his initiation.

Two days after his arrival ten Maryknoll priests on their way to the missions came to the Vénard for the Departure Ceremony, and he had a chance to see them all. Most of them had spent several years at the Venard, and Johnny listened admiringly as they told stories of the early days. That evening he saw his first Departure Ceremony, and it was not hard for him to look down through the years to the day when he in his turn would be stopping off at the Vénard on his way to China, Korea, or Manchuria. When the missionaries went the students began their three-day retreat. During those three days Johnny heard that two things are required of a missioner: piety and learning. The rule of the house was

### WINNING FRIENDS

for your beloved foreign missions may be easy and pleasant if you can afford to give away the inexpensive paper-covered copies of A MODERN MARTYR and THE MARYKNOLL MOVEMENT.

TWO COPIES, ONE DOLLAR.

### GO TO ROME WHILE AT HOME

Travel via the pages of A WINDOW ON THE WORLD, written by a Maryknoll priest who was one of the helpers at the VATICAN MISSION EXPOSITION. This attractive manual is

ONE DOLLAR, POSTPAID.

READ MARYKNOLL BOOKS

read, that rule which has directed the training of priests for centuries. The careful observance of that, he was told, would make a fervent priest of him; and faithful study through the years would give him the necessary learning.

In no time at all Johnny got into the swing of the daily schedule, and in his second letter home he told his people that he did not know where the days went to, they sped so fast. In that letter he sent a copy of the schedule:

- 5:45 *Rise.*
- 6:05 *Morning Prayers and Meditation.*
- 6:30 *Mass and Thanksgiving.*
- 7:05 *Morning Duties. (That meant making his bed and cleaning a certain portion of the building.)*
- 7:15 *Breakfast and a short recreation.*
- 7:45-11:00 *Study and Class.*
- 11:00-12:00 *Manual Labor. (Johnny knew something about gardens, so he was put on the garden squad.)*
- 12:15 *Chapel.*
- 12:30 *Dinner and a half hour of recreation.*
- 1:30-3:00 *Study and Class.*
- 3:00-3:45 *Recreation.*
- 3:45-6:15 *Study and Class.*
- 6:15 *Rosary and Chapel.*
- 6:30 *Supper and Recreation.*
- 7:45 *Spiritual Reading.*
- 8:00 *Visit to the Blessed Sacrament.*
- 8:15-9:00 *Study.*
- 9:00 *Night Prayers.*
- 9:30 *Lights Out.*

It did not take Johnny long to get off to sleep. The only trouble was that no sooner had he put his head on the pillow than the rising bell would ring.

At first Johnny was not a brilliant genius in class. The English and History were not so hard, but Latin, French, and Algebra were all new to him. As soon, however, as he got his bearings and knew what these subjects were all about, he began to show progress.

There were two subjects, however, in which he rated one hundred per cent. They were baseball and meals. When packing his trunk at home he had de-



THE VÉNARD COLLEGE ORCHESTRA

*Several of the artists pictured above are now at the Major Seminary, Maryknoll. The leader, Fr. Tennien, is in Pingnam, China.*

cided that there would be no need to bring his catcher's mitt along. Surely there would be no games for those who were preparing to be missionaries! Even when in his first week he had seen the boys playing baseball, he figured that

there would be no time for that once classes began. But when he saw that there were two games every afternoon, one for the older and the other for the younger students, he sent a hurried call home for his glove. The fresh



HARVESTING AT THE VÉNARD

*One of this group is now rector of the Vénard College; another is studying in Rome*

PRAY FOR MISSIONERS

# THE FIELD AFAR

JULY-AUGUST, 1929

mountain air made him as hungry as a wolf, and he was always on hand for meals. In his first two months he gained ten pounds, and began to develop the sturdy body that would be put to the test later on in the mission field. A sound mind in a sound body is a blessing to anyone, but doubly so to a missioner.

Early in October work was begun on the new wing of the College, and, as November came along, Johnny began to take interest in the contractor's race against time to finish the roof before winter set in in real earnest. Johnny was not much of an architect, but he saw that the building when completed would be a beautiful one, fitting naturally into the mountain scenery. In the meantime the boys had been doing some construction work of their own, and had completed two fine handball alleys begun the year before.

The first three months slipped by in prayer and study, work and play, and when Thanksgiving came Johnny began to count the days until Christmas. Just before Christmas all had to take examinations, and the "first-year men" were fearful of the outcome, although they were consoled by the thought that in a few days they would be heading for home.

Christmas itself began with a solemn Midnight Mass. It was the first Johnny had ever attended, and the ceremonies, chant, crib, and the Rector's sermon all brought him close to Bethlehem. After the Mass there was a little lunch in the refectory, and Santa brought a present to everyone. Christmas night Johnny took part in the play which the senior students gave, *The Cost of the Crown* by Robert Hugh Benson. Tired though he was, he could hardly sleep that night, thinking of the trip home.

He was up bright and early the next morning, and after Mass all but a few of the students left for home. Johnny's father and mother were at the station to meet him, and then began his glorious two weeks' vacation. It was over all too soon; yet he was glad to get back, back to his books and prayers, to work and play.

During January Johnny got his first taste of infirmary life. There were "flu" bugs in the air; he caught some

## WAYS TO HELP

To readers who are thinking of expressing practical interest in Maryknoll, we suggest the "purchase" of some land at Maryknoll (one dollar a hundred feet), the setting of some bricks in the walls of our Preparatory College at Clarks Summit, Pa. (five dollars will make a respectable appearance), or a gift to be applied to the support and training of a student for the priesthood (twenty-five dollars a month).



An al fresco trim

of them, and was hustled off to bed. He did not mind for the first few days because he did not feel so well, but when the days lengthened into a week he began to grow restless. Fr. Infirmary was strict though, and Johnny had to stay in bed until he was entirely cured.

## A PRIESTLY SON

If you have no boy of your own to give to the service of God as an officer in the army of Jesus Christ, why not adopt one of our selection, and pay his way through his course of studies, at least as long as you can afford to do so?

The amount asked is two hundred and fifty dollars a year for board and tuition; or, if personal expenses are included, three hundred dollars.

## ADOPT A MARYKNOLLER

The mid-year examinations were held at the end of January, but Johnny was up in plenty of time to prepare for them. He figured in all the basketball games of the season, which were played on the Vénard floor on Wednesday and Saturday afternoons or evenings, so that no time was lost from studies. These games helped to pass the long winter months when skating or hiking were the only other diversions.

All this time Johnny was laying deep and solid the foundations of learning and piety for his future work as a priest. He was a server for the Solemn High Mass on Easter Sunday. He did not know exactly why, but somehow the weekly solemn Mass had given him a love for the liturgy of the Church, and when his turn came to take part, he learned his duties as well as possible. It made him look forward the more eagerly to the day when he would be saying the Mass himself.

Easter was a pleasant day, but April still had some surprises in store for Johnny. He woke one morning to find three or four inches of snow on the ground. Soon, however, the hills turned back again to green—spring had come. The sun rose earlier each morning, until finally the schedule was turned back an hour in order to take full advantage of God's precious sunlight.

Each evening during May the green-clad hills echoed the praises of our Lady, sung by future missioners as they gathered in front of her statue. Then, just before Night Prayers, her Son gave His blessing to all of them.

June meant two things to Johnny: final examinations and home. His professors agreed that he did a creditable year's work and that he behaved admirably, though his wings had not begun to sprout as yet.

The morning Johnny left for home all the Maryknoll priests in this section of the country appeared at the Vénard to make their annual retreat. As soon as they left fifty youngsters arrived to live at the Vénard Camp. They are here now, camped on the hillside across the lake from the college. The echo of their laughter keeps us from becoming lonesome till Johnny comes back in September, an old timer who will probably tell some hapless newcomer to be sure to pay his pew rent.

## A Maryknoller Journeys Over New Territory

By Rev. Bernard F. Meyer

**F**R. MEYER, one of the first four Maryknollers to leave for the mission field, is directing our activities in the province of Kwangsi, and has been blazing new trails. Those who know Fr. Meyer can realize with what zest he would enter upon such an undertaking. He has registered his experiences for the historical records at the home base, and we wish to share with our readers the pleasure we found in following Fr. Meyer in this visitation.

It is only four miles to the little combination school and chapel at Taiyang, and we arrive in good time. Soon the itinerant or "faith-recruiting" catechist brings in two men representing nine families who wish to be enrolled as catechumens.

As soon as the villagers hear that the "spiritual Father" has arrived, they come in to greet him. The children are very much in evidence, because they are confident he has something special for them. In China when relatives or close friends come to visit they always remember the children with cakes or some little gift. We are anxious to make use of every means to bind the people closer to us, and this is a move that helps, for the Chinese are pleased by attention paid to their children.

Visitors, breviary, and a bath take up the time before rice is served. Incidentally, I think the bath contraption deserves special mention. I am conducted to the bathroom very solemnly by the catechist. He is a firm believer in the efficacy of bathing, and he himself superintended the building of this particular affair. Though the temperature of the outer air is sufficiently low to make a sweater, coat, and overcoat necessary in addition to cassock, I find an enclosure of loose matting in the corner of a room which lacks a door. The floor is of bricks, and there are no boards or straw in sight on which one might stand.

An old chair, a wooden bucket half-filled with water just right for parboiling, and a peg driven into the mud wall on one side complete the arrange-

ments. I realize that it is up to me. That brick floor is the greatest problem, until there comes the happy inspiration to spill some of the hot water onto it, whereafter matters proceed quite satisfactorily.

After rice, in spite of the cold, a group gather in my room to talk of monkeys and wild hogs in the mountains, porcupines, and so forth, until time for night prayers, which are followed by a sermon and confessions. Later the talk is again taken up, and tiger-hunting comes in for mention. Nine o'clock is considered high time to be in bed during this cold weather, and so all retire.

\**February 4.*—The next morning sees a repetition of the daily Mass and sermon. The chapel boasts an altar, but it is little better than the temporary one of yesterday. Over it is a picture of the Immaculate Conception, but the glass is broken. In the center is a cross from which the figure of Christ has disappeared, while a spray of faded paper flowers on either side make things look still more dilapidated. The woman catechist at Pingnam makes passable paper flowers, so that it will be easy to replace the old ones here, but to obtain a new crucifix will be more difficult.

\*Eight months after this visitation, Father Meyer baptized forty-nine converts here.

The day's journey is one of two hours; these long walks give a good opportunity to get in a meditation and several rosaries. Our destination is Ha-lo, a place which has been given little attention in recent years. The converts seem to lack spirit and zeal. It has always been my practice, however, to give people the benefit of the doubt, particularly when, as in this case and many others, the lack of trained catechists or of personal attention by the missioner—due in some cases to his being a new arrival, in others to his inability to learn to speak the language intelligibly—causes one to wonder if the people are altogether to blame for not having caught the idea firmly.

"What would St. Francis Xavier do?" is a question which frequently comes to my lips. In his first Indian mission he found the people Christian in name only, living rather as pagans than as believers. The story of his going about the streets ringing a bell to gather the children for instruction is too well known to need repetition here. He taught them the Catechism together with little songs to hold their interest. He gave prizes to the industrious, and thus, through the children, he won the parents. I well remember a certain village in Kwangtung, one of the most discouraging groups of Christians with which I have ever had to deal. Most of the elders did not show that they had any faith at all, save possibly when they came to die. It was possible, however, to get most of the young men who had attended a school conducted by a

(Continued on page 214)

### OH! THOSE CATECHISTS!

"If folks back home only knew how much catechists mean to us," a Maryknoll missioner writes, "I feel certain that some would help us to the extent of \$15 a month. Oh! those catechists! When one of them is even seventy-five or eighty per cent perfect, he is a treasure. If you really wish to help a missioner, you can do it best by enabling him to support a catechist."

The sum of fifteen dollars is a considerable one for the average individual to give monthly during the year. But why not interest the Sodality, or the Court, or the Council? We hardly dare suggest a Catechist Burse (\$4,000), but what a welcome it would get here and abroad!

PLEASE RENEW PROMPTLY

**THE FIELD AFAR**

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with all subscriptions.)**

**TO THOSE WHO LOVE GOD ALL THINGS  
WORK TOGETHER FOR GOOD**

**HAPPY** holidays to those of our friends who can take them!—and we hope that there be many. Strength and every needed grace to all others who must stay at their posts, and keep the wheels moving!

And whether our summer days be passed at home or in strange surroundings, may each of us keep in his heart the kingdom of Christ, and be instrumental in spreading it to others!

**Be the right kind of propagandist.**

**E**VERY new machine needs adjustment, and every newly organized movement meets with a similar experience.

Some good Catholics have allowed themselves to get a little panicky over the multiplying of mission organizations. But why? If these be of God they will endure, at least so long as He needs them. If they are too numerous they will be eliminated automatically. "Live and let live," said the Holy Father not long ago when discussing the support of mission seminaries. It is a simple and strong expression. So, too, are those precious words of the Master: "To those who love God all things work together for good."

**Can you not win a soul for Christ?**

**T**HIS is the month of our Queen's Assumption into Heaven. Three Maryknollers who were with us a year ago are, we love to believe, smiling today into the illumined face of the Mother of God.

We think, too, of three others—compatriots, young priests—who after dedicating their lives to the Passion of Christ had the unusual privilege and honor of being the first native-born priests of the United States to pour out their blood on the soil of China.

**One soul is more precious than all  
the world's riches.**

**W**HILE the General Chapter is occupying the attention of the "elders", a dozen of the younger priests will be preparing for their long-awaited opportunity to leave the homeland as commissioned officers assigned to over-sea service for Christ and souls.

Some of our friends may hear one or other of these aspirant apostles speak, since they will take what openings they can find in order to save the Mother Knoll outfit and travel expenses. If, to you who will not meet them, their enterprise appeals, as it must, send to Maryknoll what offering you can, and be assured that even your mite will be appreciated.

Above all, fail them not when you pray to their Leader.

**Spread the love of Christ in the  
kingdom of Christ.**

**S**EPTEMBER 12th of this year will mark the tenth anniversary of the death at Hong Kong of Father Price, co-founder of Maryknoll.

Some of our readers personally knew this saintly priest; others have read the short life prepared by Fr., now Monsignor, Byrne. We wish that all who are interested in Maryknoll could become acquainted with this apostolic career that was closed in China on the feast of the Holy Name of Mary, 1919.

To Father Price the Catholic Foreign Mission Society of America owes much. His life has been an inspiration to its members; his prayerful spirit and undaunted zeal, a constant model; and we are certain that his fervent petitions while on this earth and since his great departure have obtained for Maryknoll many favors that have contributed to its success.

**Have you been an instrument in  
the conversion of a soul?**

**M**ISSION literature has always been meager. The sum total in all languages would not excite a librarian. How will the deficit—it is a great one—be made up?

There are peculiar difficulties. If the missioner is to make history, he will seldom find time to write it; on the other hand, the stay-at-home lacks acquaintance with the subject.

A fair way to a solution is that adopted by the Belgian Jesuits at Louvain University. Missionary Conferences make their findings available to a corps of writers and specialists at home who lack only grit for their mill. This coöperation between mission experience and trained talent is making mission literature of a worth-while kind.

**CATHOLIC MISSIONS**, the attractive magazine of the National Society for the Propagation of the Faith, carried in its June issue a most encouraging editorial on the "Mission Intention". This intention was that of the Holy Father, *the fostering of missionary publications*. We quote from *Catholic Missions*:

Mission publications may differ in merit and in appeal, but each has its own clientele and following not reached by other organs, and each contributes its share in the formation of a mission-minded Catholic body. Voices have been heard to assert that we have a plethora of mission magazines. Something worthy of notice, however, is the fact that Holland which supplies, comparatively to Catholic population, the

**PROMOTE OUR LORD'S INTERESTS**

largest number of missionaries and the most generous contributions in money, has also the largest number of missionary publications. Is it possible that between these two realities there exists a relation of cause and effect?

We shall do well, then, to promote and foster the circulation of mission publications, with freedom for all who want to enter the field, in the true Catholic spirit, as the best means of obtaining both soldiers for the missionary army and ammunition for the warfare for souls.

**The stronger the Faith the greater the zeal.**

WE were studying registers and records lately, and it occurred to us to find out how many priestly vocations Maryknoll has nurtured for the *home land*. We counted exactly *thirty*, a goodly number in view of our short history.

Most of these started in our Preparatory College; some came to the Seminary from other colleges, and a few from other seminaries. They came with the hope of a call to the foreign missions.

They left for various reasons; some because a closer acquaintance with mission needs determined them to remain at home; others because family conditions had changed, and they could not be spared for a life-work across the seas. Whatever the cause, the fact is worth recording, and may help a little to change the hearts of certain Catholics who seem to be worried because the Church insists on sending some of her sons to the foreign missions.

**If The Field Afar helps you it can help your friends.**

IT is especially gratifying for mission societies such as Maryknoll to note the keen interest that recent years have developed in mission matters throughout our seminaries in America. Where a decade of years ago the mission problems of the Church received scant justice, they are now pro-



OUR BLESSED MOTHER  
*A Japanese conception of the Madonna*

posed and discussed with all the fervor that students can bring to any academic subject.

Today, thanks to the practically national enrollment of our seminarians in the Mission Crusade, we are witnessing a rebirth of enthusiasm for the Church Universal that is nothing short of epochal. The mission work of the Catholic Church in America has now the promise of an enlightened backing that assures it of whole-souled co-operation from the rising generation of priests.

The finger of God is evident in this, and to those long familiar with mission needs the sight of the huge corps of well-informed officers in Christ's army borders on the miraculous.

It argues three points: that the American hierarchy and clergy are one in mind and heart with the Holy Father, who has interpreted in clear words the mind of Christ regarding the missions; that our American seminaries are solid nurseries of the highest type of idealism and sacrifice; and finally that our youth are eagerly fitting themselves to sustain the rôle Divine Providence seems to have marked out for the American Church as a leader in the mission world.

That such sane enthusiasm will react indirectly for the benefit of the Church at home does not detract in the least from its glory.

**Read the paper that is read from cover to cover.**

#### OUR CINCINNATI BEGINNING

WE like a modest beginning, and we often think of our Bethlehem at Hawthorne, New York, where we lived in a fragile cottage for which we paid twenty-five dollars a month. The first Maryknoll students, including Bishop Walsh and Monsignor Ford, were registered there.

We recall, too, a small frame residence in Scranton which housed the first recruits for our Maryknoll Preparatory College Number One—*The Vénard*—now a sightly structure.

Today we are anticipating with real joy a small start in a borrowed house, standing on the Diocesan Preparatory Seminary grounds at Mount Washington, Cincinnati. This start has been made possible through the paternal interest of His Grace, Archbishop McNicholas, who has been a Maryknoll friend and counselor for many years.

As this issue of THE FIELD AFAR reaches our friends, the house at Mount Washington, a commodious frame dwelling, is being prepared for the pioneer students and for their Divine Guest. How many will appear on the opening day we do not know, but were there to be only a small handful, even two or three, we know that Christ will be in the midst of them, and that all will go well if they be responsive.

Encouraging words have come from various sections of the country, expressing good wishes for this our latest venture. Assurances of prayers have accompanied many of these messages. We take this occasion to ask similar coöperation from others.

Look for news from *Maryknoll in-Cincinnati*.

#### MISSIONS NEED SCHOOLS

# Father Paulhus of Kongmoon

Rev. Anthony Paulhus, a native of Fall River, Mass., has been the direction of young Chinese boys preparing for the priesthood.



(Photo from Fr. Paulhus)  
Father Paulhus, who is in charge  
of the Kongmoon Minor Seminary

IN spite of the troubles and difficulties attending all new enterprises—in spite, I should say, of the devil himself, naturally no friend of the work—this little seminary of ours is alive and growing. It is under the special protection of Saint Teresa of the Child Jesus, and has been adopted spiritually by her sisters of the Philadelphia Carmel. This explains the relative success thus far and our firm confidence of future progress.

The nine aspirants of 1923 have increased to forty-two, and more have already applied for the coming September. There is not the least doubt that the Lord wishes to be preached in this section by Chinese priests, so we need not fear to keep on, even if we know not where we shall get the means to enlarge the present building and to keep alive the fifty or more aspirants of next fall. *Deus providebit!* The Lord Himself will provide, as He has done this far, the hundred odd dollars needed yearly to feed and clothe each of the little flock, to pay their teachers' salaries, to supply them with books, paper, and pencils, to keep the lamps filled with kerosene, and to buy wood for the kitchen stove. So why worry?

The students are divided into two sections, the "Probatorium" (preparatory department) and the Minor Seminary proper. This "Probatorium" is nothing but a primary school where those who need such training are kept for four years. We should like to do away with it if we could, but it is a necessity, as many of the seminarians had no school in their home villages, and we must start them at the beginning.

The Minor Seminary has a course of eight years during which Latin is taught every day, with Chinese language and composition, mathematics, history, science, and so forth. Two of



(Photo from Fr. Paulhus)  
THE "LITTLE SEMINARY" REFECTIONY  
Note the bamboo stools and the ever-present rice bowls



1—A game of soccer      3—Ironing out his troubles  
2—Morning ablutions      4—The organist at practice

# Kongmoon Presents His Hopefuls

Mass., has been in China since 1922. He has been very successful in  
for the priesthood, and is in charge of the Kongmoon Seminary



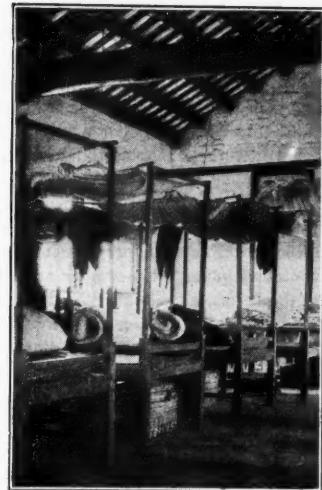
(Photos from Fr. Paulhus)

- 1—Entrance to the compound  
2—Washee, washee  
3—Making the garden grow  
4—Composition day

these years are really primary school work, four correspond very closely to the American high school, and two are equivalent to college grade. Of this twelve year program we already have organized the first and third (Probatum), the fifth, seventh, and eighth (Minor Seminary). This means that our highest class is now the equivalent of second year high school in America, and it will be 1933 before our first students graduate to the Major Seminary for their two last years of college work (Philosophy) and four years of Theology. We should ordain our first priests in 1939 or 1940.

This seems a long time, but no one can improvise priests overnight. Here especially, where the difficulties to be met and the problems to be solved are bound to be greater than those of Christian countries, Chinese priests must have at least the same amount of training as their European or American confrères if they are to take from them, as we hope they will in a not too distant future, the administration of the Church and the propagation of the Faith in their own country.

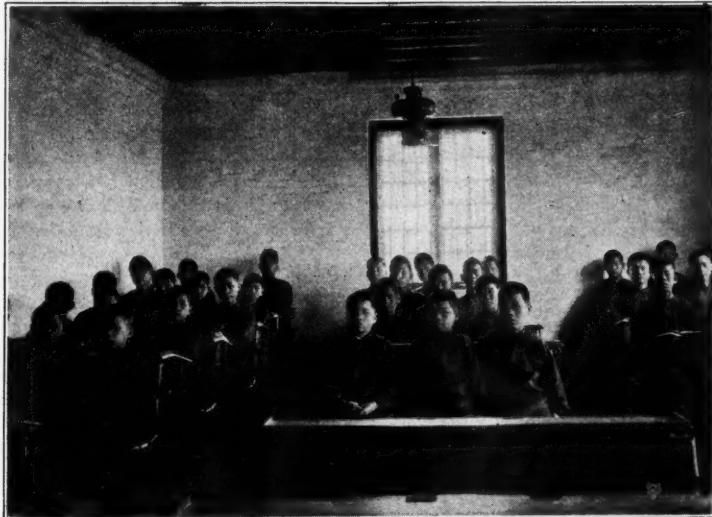
Priests are rare in China, especially in this Kongmoon Vicariate where less than thirty are dispersed among six million people. This is why one priest alone is assigned to seminary work. He



(Photo from Fr. Paulhus)

The Rest Hall, showing the students' Chinese beds

is helped by four Chinese lay teachers. As time goes on more priests will gradually join the faculty, and in some ten years or so we shall be able to draw on the alumni of the seminary for native directors and professors. Then can we boast that the Kongmoon Seminary is really founded. In the meantime we have to do the best we can, knowing that God will make up for any deficiency as long as we ourselves are willing to do our little bit.



(Photo from Fr. Paulhus)

ATTENTION  
Visitors admire the concentration of Chinese students

# THE FIELD AFAR

JULY-AUGUST, 1929

The students are now comfortably crowded in a two and a half story building, sixty-six by thirty feet in area, where chapel, study hall, classroom, recreation room, refectory, and dormitory space has to be found. Acrobatic feats will have to be performed this fall to find place for the newcomers, yet it will be done as everything is done in the missions, by some makeshift.

The only servants at our Seminary are the cook and his assistant. The students sweep the floors, wash their own clothes, pump all the water needed, trim the lamps, and do all the odd jobs around the place. When their work is done many find time to grow flowers for the altar, or cabbages, lettuce, carrots, tomatoes, or what not to supplement their ordinary fare. When weather permits they play, sometimes basket ball or volley ball, but especially soccer. That they can perform creditably on the ball field was shown when the priests who challenged them at their last retreat were beaten.

This is now the season for tops, and they have made some, hewn from whatever pieces of firewood they could lay hands on, tipped with the nails or screws they could persuade Brother Albert to part with, and wound with strings they made of thread patiently recovered from old socks. They also make their own marbles out of chopped stones or bricks, and they appear proudly around the compound on stilts the like of which no carpenter who values his good name would dare to own.

They are a cheerful, obedient, and, on the whole, a studious lot. Quite a few of them are at their books an hour or two a day over and above the time called for by their schedule. Some would study more if they were permitted to do so, and not forced by rule to take a sufficient amount of recreation. The majority of them could be classed as good students in any school anywhere, and there are two or three "top-notchers". We have no worry as to their intellectual ability to absorb the knowledge necessary for their future work.

Their moral training is similar to that in all minor seminaries the world over. They have a yearly retreat, special devotions on feast days, daily Mass and Communion, meditation every

morning, and spiritual reading every evening. As a rule it is a pleasure to talk to them; their seriousness, attention, and earnestness are stimulating.

Every night from half past eight to nine they have a free half hour when they can either go to bed, study, or pray. Very few avail themselves of the opportunity of an earlier sleep. Many can be seen in the chapel making the Stations, reciting an extra Rosary, or reading from their prayer books. Of course, this is as it should be in a seminary; yet it is very consoling when one reflects that the parents of most of these boys were once pagans, that quite a few of the lads were baptized a very few years ago, that in many cases there was no church in the home village, and that before they came to the Seminary the majority of them saw a priest only a few times a year. Indeed "the Spirit breatheth where He will", but we may be permitted to rejoice and wonder when we see these miracles of grace happen before our very eyes.

We could hardly be expected to write about this work without speaking of its needs, and first of all we appeal for prayers. We have been privileged in securing special spiritual help from a Carmelite convent, and if this article reports some progress, if it points to a relatively rosy future, most of the development, if not all, is due to the prayers and sacrifices of our friends. If the tiny seeds we have sown are now sprouting and giving hope of a fine harvest, we must thank those who have prayed for us.

Most of the boys are poor, and we cannot expect the pagans among whom we live to provide for them. Thus far we have found enough friends each year to sponsor our little Latin students, providing board and tuition for them. But each September as new students come we feel the need of enlarging this circle of benefactors who provide in whole or in part the one hundred dollars needed for each boy.

We now have on hand about a third of the sum needed to build the seminary we have been dreaming about for the last four years, a seminary that will house the one hundred or more seminarians we foresee in the near fu-

ture. The money has not remained idle, but was invested, for the time being, in the present pro-seminary which Bishop Walsh would like, as soon as we can find another roost for ourselves, to turn into priest rooms and offices.

But twenty thousand dollars is a big sum this side of the ocean, and we fear the Bishop will have to go a long time without his building while we continue to pack tight and be content.

## Mission Values

- \$1** for a day's support of a missioner.
- \$2.50** for a month's support of a baby.
- \$5** for the ransom of a Chinese baby; or the monthly support of a grandmother or a blind girl.
- \$10** for the personal medical expenses of a missioner.
- \$15** for a month's wages of a catechist.
- \$30** for the yearly support of a schoolboy or girl; or the yearly support of a leper.
- \$50** for the yearly retreat expenses of a missioner; the yearly support of a preparatory student; or the yearly upkeep of a village school.
- \$100** for the yearly travel expenses of a missioner or for the yearly support of a native seminarian.
- \$180** for the yearly salary of a catechist.
- \$200** for the yearly upkeep of a dispensary, orphanage, or catechist school.
- \$250** for the yearly support of a native priest.
- \$300** for the personal support and travel expenses for one year, of a missioner.
- \$400** for the yearly upkeep of a modern parochial school.
- \$500** for a village school; the outfit and travel expenses of a missioner or a Sister, to Asia; or the yearly upkeep of a catechumenate.
- \$1,000** for a chapel or for an orphanage.
- \$1,500** for a small dispensary or for a native student bursé.
- \$2,000** for a catechumenate (40 catechumens and 2 teachers).
- \$3,000** for a catechist bursé or a priest's house.
- \$4,000** for a leper hospital (50 beds).
- \$5,000** for land to serve as a mission center (including that for Sisters); or a convent and convent chapel.
- \$10,000** for a modern city high school (100 pupils).

BACK CHRIST'S ARMY

### The Blood Seal

IF Catholics abroad had lingering doubts about the quality of Catholic Faith in this country, enervated as American Catholics are supposed to be in such a comfort-loving land as theirs, the violent death of the three Passionists will certainly go far to dissipate the suspicions.

How good it was to note the satisfaction of our Superiors in Rome who from the beginning of the mission movement in the United States have manifested rare confidence, and have given all possible encouragement to American missionaries.

*Fides Service* reported to the Catholic world the impressions of their Eminences, Cardinal Van Rossum, Prefect of Propaganda, and Cardinal Laurenti. On reading the message, Cardinal Van Rossum said immediately with deep feeling:

Most surely the event is a glory to the nation which has sent these priests forth. The shedding of this blood is a seal and a crown on the entry of the Church in America into foreign mission work. Assure for me the Catholics of the United States that I believe that, sad though it may be, the sacrifice will bring grace to the Church both at home and abroad.

His Eminence Cardinal Laurenti, warm friend of the Passionists, was sitting with the General of the congregation when the telegram arrived. Reading the message handed to him, he said, "Father General, I do not know whether to offer your condolences, or to congratulate you."

Among these victims sacrificed in China was one from Cincinnati. His Grace, Archbishop McNicholas, thus commented on the occurrence:

Again human wisdom asks the question: were the lives of all the pagans of China worth those of this gallant band of fine young priests, noble in mind, heart, and soul? We must let the Lord Christ Himself answer. "These pagan souls are worth what My Blood is worth, for I have shed My Blood for them."

No, Christ is not defeated. The deaths of these young priests are not

### ODE TO THREE AMERICAN PASSIONISTS

Done now, ye martyr-priests, your sacrifice;  
Poured now your life's libation out.  
Strange to the worth of souls, the world talks price;  
Death—your unheard-of estimate.

Grapes in a crimson press in far Cathay  
Offered, not immolated quite,  
Needed the consummating act.—Ah,  
they

Bled glad at sound of sanctus-knell,  
Fast, fierce feet the carmine wine press  
trod,  
Trod 'til it seethed a sigh for God.

—E. F. B.

in vain. In Christ and for Christ and with Christ they went to China; in Him and by Him and through Him they lived and died in China, not for earthly gain but rather at the cost of every sacrifice which home, country, kin, and friends could demand of them.

It is a commonplace that we never know what the future has in store. This thought occurred to us recently when two photographs came to our desk: one was from the Acting Provincial of the Passionists, Fr. Sebastian; the other, from a Maryknoll student. They recall the Passionist oblation, and register the care-free smiles of young apostles who thought not of danger in their quest for souls.



THE MARTYRED PASSIONISTS

*The upper picture was taken at Maryknoll. Two of the Passionist victims are in the line—Fr. Holbein, sixth from the left; Fr. Seybold, tenth. The third is in the lower photograph taken in China. He, Fr. Coveyou, is second from the left*

READ MARYKNOLL BOOKS

## FR. MEYER'S VISITATION

*(Continued from page 207)*

former missioner to go to the Sacraments at least occasionally. And there was no reason for believing that their children, in turn, if properly instructed, would not be more fervent still.

I have come to the conclusion that one cannot expect all converts to be equally fervent, and I am satisfied when they throw out their superstitions and receive us. Then, with St. Francis as a model, I try what can be done; if they are of the right sort, the response will not, ordinarily, be slow.

On my first visit here, just one year ago, only four or five appeared for night prayers and morning Mass; this evening not less than fifty persons are present, among them a number of women. A lady catechist has just arrived in the village and the women are beginning to show some interest. If, after a certain length of time, they have so overcome their fears and prejudices as to be willing to receive instructions, we can feel confident of the future.

There is a school established here, conducted, according to the plan I am now following, by the village elders. They receive some financial help from the Mission on condition that they secure a Catholic teacher and arrange for religious instruction. The teacher is an intelligent young man of the village.

**February 5.** We take our departure as soon after morning rice as possible, for the day's journey is one of twelve miles in a drizzling rain, and the road, a narrow, stony trail that crawls most of the way along mountain sides above the river, or through deep gullies and ravines. We "enter the mountains", as they say hereabout, to spend more than two weeks among the hardy, hospitable villagers. Stockings are discarded, and we trudge along in the homemade sandals of cloth, barefoot, yet glad to be wearing heavy underclothing and a woolen sweater!

About halfway there is a welcome respite. We stop in a village where a lunch of rice gruel and mustard leaf kraut is set before us. The only Catholics here are two brothers formerly employed at the Pingnam residence, but several families have signified their in-



MEMBERS OF THE ABORIGINAL YAU TRIBES  
*Dressed in their Sunday best. Note the heavy neck rings*

tention to abandon their superstitions, and I hope to have the happiness of saying Mass here on our next visit.

The slippery paths make progress slow, and it is quite late when Leung Village, the residence of another recent convert, is reached. An attentive group is present for night prayers and the sermon on "God, the Creator and Lord of Heaven and Earth".

**February 6.** In conversation with a neighbor I learn that his son is a Baptist Evangelist to the north toward Kwelin. These Baptists carry about a big tent which is set up in market towns for a period of about one month. The expenses, he says, run to more than

five thousand dollars, Chinese money, annually. There are Catholic Bishops in China who have no more than this, often less, for a whole Vicariate.

My host begs me to take a picture of his aged father and mother so that he may have it enlarged by a native painter as a keepsake, and I do so to please him.

Today we have not far to go, and arrive before noon at a little house in "Big Ravine", deep in the mountains. A mother and two sons are here; the father is somewhat of a wanderer, and is engaged in trading with the aboriginal Yau tribes farther back in the mountains. It might seem at first sight

**WHAT DO MISSIONERS READ?** They read good books and current magazines, when they can get them. In South China the village folk go to bed as night falls. Unless the missioner has some good reading material, he is apt to find the evening hours long. Books on spiritual subjects, books of travel and history, and writings on China are special favorites. You may have some books of this kind in your library which you would not miss, and which would mean much to a Maryknoll missioner.

In almost every home there are magazines which are discarded after use, and which would be eagerly welcomed in the missioner's study. Maryknoll will gladly forward the name of a missioner to whom such magazines could be remailed.

that rather than spend an extra night in this out-of-the-way place for so few, one should tell so small a number to join the nearest large group for Mass and the Sacraments. But the parable of the lost sheep comes to mind, and any impatience, engendered by fatigue or the crudeness about one, is dissipated by the thought of the value of a human soul over whose salvation the angels in heaven rejoice.

In these visits, too, I get the many intimate glimpses of family and village life which I need to round out my knowledge of these people. The priest in the "States" knows what the average American home is like because he himself was brought up in one; but the missioner, to know how his people live, must put himself in a position to observe their family life from the outside. It is, furthermore, almost always possible in these days to establish contacts with the neighbors which tend to break down their prejudices, and pave the way for conversions.

Before long some of the neighbors come in, as is expected, and several of them are present at both night prayers and morning Mass; things look promising for the conversion of several.

**February 7.** As the crow flies, the distance to our next stop is not great, but the entire route is over the mountains. In one stretch of a mile, the climb is more than a thousand feet, largely by steps cut in the earth. The destination is a group of houses where live several families of comparatively "old" Christians, converts of thirty-odd years; they are good at heart, but have grown a little careless, owing to the infrequent visits of the priest.

"Nothing succeeds like success." At the Chinese New Year everyone takes a vacation, or at least is entitled to it, so here we find two young ladies, married into pagan families, home to visit their parents. Both ask permission to come later to Pingnam to study the Catechism. They say their husbands are willing to allow them to do so; in fact, one has already given his name as a convert.

I make it a practice frequently to remind those already in the Fold of the opportunity that is theirs for spreading the Faith. "I am a foreigner and peo-

ple will not listen to me; the catechists are few, and could not, besides, reach the thousands of people who are friends and relatives of the several hundred Christians of the Pingnam District. Furthermore, your relatives and friends will listen more willingly to you than to a stranger, or to a catechist whom they may suspect of talking merely for his daily rice." That this exhortation has not been without fruit is evident from the number of friends and relatives of the people of various stations who are showing an interest.

**February 8.** P'oontung, a village of converts, nearly eighty persons in all, receives us a little after noon. As we enter the village the sight of the usual New Year's superstitions over the doorways sends a chill through me. I breathe a prayer to Him whose work this is; I have nothing to offer for these people except the usual labors of a missioner, but I know the many prayers and sacrifices that are being everywhere offered for the missions. They are drawing efficacy from the infinite merits of Christ, and I have the comforting assurance that, against the invisible powers of darkness which one can almost feel all about him here, are arrayed the infinite Powers of Light.

A rather chill welcome awaits us, but we face it bravely, and around the fire

the air grows gradually warmer. In the evening more people are in evidence; after the sermon we talk for hours beside the glowing embers in the center of the floor.

**February 9.** After Mass and the sermon the catechist has a long talk with several of the brothers and cousins who are heads of families; the result is that he gathers up all the superstitious objects and emblems for a great bonfire in the yard. The import of this step may be inferred from the fact that on a visit he made previously many of these signs had been hidden, and possession of them denied. The houses are then blessed, arrangements made for the opening of a school for the nearly twenty children of this village as well as some from near by, and we leave after morning rice with a glad feeling in our hearts which even the rain and sloppy trail cannot remove.

A welcome quite in contrast with that of yesterday awaits us at Wang-yuetung, for though none are baptized we are received like old friends. The chief of several families here wanted to join the Church twenty years ago at a period of considerable mission activity, but he was prevented by his father; the subsequent death of the latter has left him free. Other converts from



AN AGED COUPLE IN A KWANGSI MOUNTAIN VILLAGE

*"My host begged me to take a picture of his aged father and mother, so that he may have it enlarged by a native painter as a keepsake."*

near by drop in, and the common room of the house is crowded.

*February 10.* A young man appears quite early to register his brother and himself with their families as converts. Such consoling occurrences have been common on this trip. We have tried to do our best, and God has been good to us. In the various mission posts to which I have been assigned since coming to China, I have never found the people entirely irresponsible. Efforts to be patient, kind, and reasonable, a close study of local conditions, and care to take advantage of opportunities—these tactics will always be repaid by consoling results.

A walk of ten minutes brings us to To-Pong, where lives a group of perhaps twenty persons among whom, in spite of the fact that not all are as yet baptized, the spirit is distinctly fine. There are two houses with a common room between. In one lives the head of the group with his sons and their families; in the other, his two married nephews. During the evening several converts from near by come in for prayers and the sermon.

*February 11.* There is a baby to baptize after Mass. At breakfast the catechist leads in grace; I doubt not that it is often forgotten here, for such habits are not easily acquired by adults. Each of our visits provides a silent reminder and example in this as well as in other duties. There is a fine youngster here of eight or nine, and his father has promised not to betroth him until he is old enough to decide whether

or not he would wish to become a priest. One of the nephews is a maker of candy to peddle in the markets, so I arrange with him to provide a good supply for the places still to be visited; we cannot afford to disappoint the children.

In Dragon Village we find a comparatively rich house, yet it would be a barn to the American way of thinking. The homes of the poor here would provide only stables for "down in the heels" farmers at home. Here the stable is a room of the house, or the house is a room in the stable, just as you prefer to put it. One who may be looking for absolute Spartan simplicity will find it here. I note, for instance, floors of pounded earth, plain square tables, straight-backed, square chairs—and this in one of the "better homes". A table, a sawhorse, and stools suffice for the furniture of the poor. The afternoon is spent in bed in an attempt to get rid of a severe cold contracted some time ago during a night passed in a draughty shed. The past week of rain and mud has not been conducive to throwing it off.

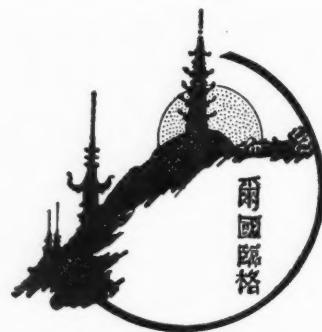
My bed is the sleeping bag referred to before, lined with a blanket, and thrown upon some boards, or on a detachable "double-duty" door, laid on two sawhorses. If it does not prove sufficiently warm, I throw my over-coat over all, adding the cassock in extreme cases.

The people are unusually industrious, but the fact that they have been able to get ahead in the world seems to have made them a little self-satisfied. My experience has been that it is often quite difficult to reach the hearts of adults who have this feeling of self-satisfaction and independence; just as everywhere, those most inclined to turn to God are they who do not trust too much in their own powers. With the children it is different, provided the parents will allow them to approach us. Hence I am always glad to be received anywhere. Even though the welcome be at first a bit cold, or animated by a sense of duty as host rather than by faith, I try to keep always in mind the example of St. Francis Xavier who won the children, and through them gradually the parents.

### THE SISTERS' MOTHER-HOUSE

The Foreign Mission Sisters of St. Dominic, who have helped so unselfishly in the development of Maryknoll, are gathering funds in hope that they may break ground this year for their Mother-House.

We urge your encouragement of their most praiseworthy and necessary project.



### CHINA—in COMFORT

To those who would visit or read of the Orient, these letters will prove valuable and interesting. Written by missionaries, men and women, working among the people in places far off the beaten traffic of ordinary travel, they give an intimate view of the life of a people radically departing from a two-thousand-year-old background. The letters are written humorously, vividly, yet with truth and plain fact. They depict a people and a race greatly misunderstood and neglected. Their need of medical and hygienic aid is appalling, and their gratitude to the missionaries for supplying it is pathetic. On the brighter side is their eager desire for education, the poor in poorest villages gladly contributing their mite to the maintenance of schools.

Again, and in contrast, are thrilling experiences with river pirates and mountain robbers. Economic conditions, however, are responsible for this lawlessness, as the Chinese are a peace-loving people, and only when the rice crop is poor and other legitimate means of livelihood fail do they take to the mountains and highway robbery. The book is replete with graphic and minute details of life in China. A better knowledge of the country and what western civilization in work and sacrifices of its missionaries is doing, may be gained from its reading.

—Boston Transcript

### Travel via the pages of MARYKNOLL MISSION LETTERS

Each vol. \$3.00  
Two vols. together, \$5.00

SPREAD YOUR FAITH

**HERE AND THERE**

**I**N connection with their mission in Chinatown, San Francisco, the Paulist Fathers have established an employment bureau for Orientals.

An illustrious prelate who addressed our student body on the occasion of a recent visit stirred some pride, we fear, when he said:

A new word has been put into the vocabulary of the Church in America to express a new spirit and mode of development; that word is *Maryknoll*.

We note with satisfaction that the Missionary Servants of the Holy Trinity have been organized by a Decree of Erection signed by the Rt. Rev. Bishop Toolen of Mobile. The Society, begun by Fr. Judge, C.M., is designed to stop leakage in the homeland.

From all accounts there is considerable life at the old San Juan Bautista Mission in the Diocese of Fresno and Monterey. Preparations were many for the events

that occurred June 23. The day was divided between church services, including Confirmation by Bishop McGinley, and a local celebration for which the "townsfolk and neighbors turned out in goodly numbers".

There is a good spirit in the little settlement that surrounds old San Juan, and the Maryknollers in charge have words of praise for the good will of their charges as also of their separated brethren there.

It is encouraging to know that students of the Sacred Heart Seminary, Detroit, are spreading the message of Catholic missions in the parochial schools of that city. Some day they will find that the seed they have sown will have taken root in their own souls.

"Why do you call it a mite-box?" asked the Sister, and Johnny answered without hesitation, "Because you might put something in it, and then again you might not."

We are happy to record that Mr. Patrick Mallon of Brooklyn has been created a Knight of St. Gregory. Deep in St. Vincent de Paul activities at home, Mr. Mallon found time to think of the poor of other lands. He was one of Maryknoll's first benefactors, and the official acknowledgment of his zeal is gratifying.

There is a little station on the interurban electric railway that runs from San Francisco to Santa Clara and beyond. It bore the name of *Grant*, but just why was never made known to the tourist.

"Get off at *Grant*," was the usual instruction to anyone bound for Maryknoll Preparatory College. And now comes an announcement in the form of a bulletin "sent to trainmen", and effective immediately, which reads:

The station name of *Grant* on the Peninsula Railway has been changed to *Maryknoll*. Conductors will so announce the station, and will instruct passengers who make inquiries about *Grant* Station that the name has been changed to *Maryknoll*.



**MARYKNOLL'S NEW VENTURE IN THE OLD MISSION OF SAN JUAN BAUTISTA, CALIF.**  
This photograph, taken after High Mass on Easter Sunday, represents a little more than one-half of the congregation. Fr. Caffrey and Bro. Louis are near the center

**ADOPT A MARYKNOLLER**

# THE FIELD AFAR

JULY-AUGUST, 1929

## AN HISTORICAL EVENT

AS this issue of THE FIELD AFAR reaches our friends, Maryknollers, including representatives from the Orient, are gathering for the First General Chapter of the Catholic Foreign Mission Society of America. We have already alluded to this as a very important event in the history of our young congregation. We ask for prayers to the Holy Ghost that the foundations already laid may be strengthened, and the superstructure wisely planned in details yet to be studied.

The words "General Chapter" will not convey much information to the average reader, but every religious will understand that a General Chapter is an upsetting experience in the life of any order or institute founded in the Church. We use the word "upsetting" advisedly; and not in any destructive sense.

A General Chapter calls its delegates even from the ends of the earth. It requires long preparation, the gathering of votes, travel time and travel costs, days of deliberations, changes, election of officers, new assignments, new regulations, the settlement of difficulties; in fact, it implies a list of details that can suggest no better word than "upset". Upsetting, however, has its value as every house-cleaning reveals, and as every good housewife realizes.

## THE PROPAGATION REPORT

WELL worthy of more than a cursory reading is the report that comes from the National Office of the Propagation of the Faith. It is simple, clear, and telling, every page of it.

Most gratifying is a series of figures under the caption, "The Last Five Years", revealing a progressive income from the United States, rising from \$682,983.44 in 1924 to \$1,278,257.26 in 1928.

The complete gatherings from Europe, Africa, Asia, North, South, and Central America, as well as Oceania, are given in Italian money (lire), and as the value of a lira is only a little over five cents these figures loom large. Among all these countries, however, the contribution from our own is by far the largest; but that is to be expected.

Interesting, too, is the table showing how from Rome the gathered monies have been distributed in certain missionary dioceses of Europe, in all sections of Asia, Africa, in a few sections of Upper Canada, in the Americas, Central and South, and in Oceania.

Special subsidies and grants for passages have been mentioned. All Orders and Congregations with missions are remembered, and among these Maryknoll which also received help toward partial defrayment of travel expenses.

## "DISPENSARIES", DID YOU SAY?

asks Fr. Raymond Lane, of Maryknoll in Manchuria. "Well," he writes, "we have four of them this year, at Fushun, T'ung-hua, Shing-king and Eul-pa-tan respectively. The missionaries will try to train native young men in the arts of Aesculapius, as they themselves have plenty of other duties of a more spiritual nature. Yes, everything will be welcome: any and all kinds of drugs, from an ounce to a ton; bandages, from an inch to a mile; sheets; pillow slips; and any variety of old clothes that can be cut up into anything remotely resembling a bandage. All can be used, and, if some pagan hearts are touched by the manifestation of Christian charity, you will have a proportionate share in the spiritual gain."

Allocations are not made to training houses in the homelands, but a few mission colleges in Asia have been helped.

Certainly, every true lover of the missions, whatever be his special mission preference, will look upon it as a privilege to contribute alms, material and spiritual, to this world-wide Society for the Propagation of the Faith.

## ARCHBISHOP HANNA AND THE CHINESE STUDENTS

A TALK given by the Archbishop of San Francisco to a new association of Catholic Chinese students has just come to our attention.

"Leadership—strong and well-trained leadership—is the great need of the day," he said, "and it is to our young men that we must look for the leaders of the future. There is particular reason for joy when we see so many young men of the Chinese race entering ardently into the spirit of Catholic activities. You come to us of a race that is honored both for its noble traditions of the past, and for its promise of a glorious civilization in the future. There is no race around our broad Pacific with greater traditions than the Chinese. Their history, art, and literature go back to an age before we were known.

"We are all children of the same Father, baptized in the blood of Christ. 'There is neither Jew nor Greek, bond nor free; but you are all one in Jesus Christ.' The only way to a higher and greater service is to be found in the teachings of Our Lord perpetuated by His Church.

"You have a great obligation to your church and to the country of your birth. There is much that you can teach us out of the great stores of China's illustrious past. You can draw forth much that will be of immeasurable value to your fellow-men. Your people who have lived among us on the Pacific coast for many years have become endeared to us by your fine customs."

SUBSCRIBE FOR A FRIEND

# THE MARYKNOLL JUNIOR LEAGUE

## Dr. Bob and Fr. John

"O, Mother!" shouted John as he ran into the house after school one afternoon, "the nicest priest was at our school this afternoon! He told us all about the foreign missions! He has been there himself, and he says lots of times the people don't have enough to eat there, and sometimes they sell their babies, and they don't know about Jesus, and I don't know what all! And do you know, Bob says he's going to go to Maryknoll and become a missionary priest when he's a man, but I'm going to be a doctor. Then Bob and I are going to China together!"

"Well, well," said Mother, "such plans! It takes some time to learn to be a doctor, you know. Didn't the priest tell you anything you could do for the missions now?"

"Why—yes, he did. He said lots of boys and girls become Maryknoll Juniors, and work for the missions. They have mite boxes, and keep the money they save by going without candy, and sometimes they buy Chinese babies and support them."

"Are you and Bob going to join the Maryknoll Juniors and work for the missions?" asked Mother. "Perhaps you can get your class to join too."

"That's a good idea, Mother," said John, and off he ran to find Bob and tell him about it.

So John and Bob got their whole class to enroll as Maryknoll Juniors, and Father Chin sent them pins to wear and a beautiful mission certificate for their room. They made many sacrifices for the missions, and their mite box jingled like everything when they shook it. After a while there was enough to buy a baby.

The Junior League in John's school prospered. The Juniors ran errands,

## WHAT'S THEIR NICKNAME?



*Johnny Junior has dubbed these mischievous looking lads "... in China". Can you guess what the nickname is? An oriental pencil-box to the best guesser!*

shoveled snow, and did everything else they could think of to earn money, especially for their Chinese baby. What an interesting Mission Corner they had in their school room! The Mission Certificate and Maryknoll banner held the place of honor.

The years passed, as years do, slowly at first, and then faster and faster. It's a trick years have. John and Bob grew up and went to college. They had supported the mission baby until she was almost grown, and they had never, either of them, forgotten that some time they were going to be missionaries —John, a doctor; Bob, a priest.

The time came at last when they were all ready to go. It was a bit hard to say good-bye, but they were happy because they were going to tell about Jesus to those who had never heard of Him.

They found much to interest them in China. How different everything was! What a strange language to try to learn. They used to get discouraged sometimes, and then a letter would come from the Home Knoll telling them that the Juniors were praying for them, and they would cheer up.

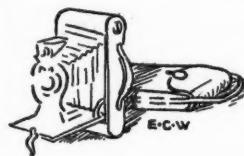
Many pagans came to their dispensary. They were so sick, poor fellows! Dr. John was busy all day, and after he had done what he could for his patients he would turn them over to Fr. Bob.

So busy and happy days passed, but suddenly troubled times came to the little mission. One poor old pagan became frightened at the "foreign devils," and began to stir up the countryside against them. Finally, one night they had to flee to escape harm from their enraged neighbors.

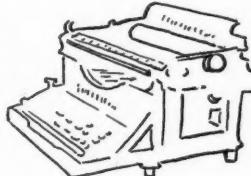
Away they went in the dark, trusting to find a shelter some place where they would be safe until the storm of ill feeling should blow over, and it would be safe to return to their mission. They hoped to find their way to the nearest Catholic station, but in the darkness they missed their way.

They were hungry and tired. They wondered if there were any Christians in this part of the country who might give them a place to rest and something to eat. They passed by a little cottage, neater than the rest, and decided to try there. A Chinese woman with two or three children was inside. She greeted them a little timidly, but gave them food.

Fr. Bob questioned her cautiously,



*Juniors, here you see two of the "indispensables" that go into a missioner's trunk. Is this the kodak that YOUR missioner is going to use to "shoot" some queer things, and this the typewriter that will "knock off" a few lines to YOU once in a while? They may be, if you would like to adopt as a friend one of Maryknoll's out-going missioners. Your letters will cheer him, and your prayers will help him!*



ADOPT A MISSIONER

# THE MARYKNOLL JUNIOR LEAGUE

**DEAR JUNIORS:**

If you were here at Maryknoll this month you would see the missionaries preparing for their departure, and you would get a glimpse of what goes into their trunks. Books, cameras, sometimes a tool chest, typewriters, and medicine kits are taken along. The missionaries going to Manchuria and Korea where the winters are long and cold take skates and lots of warm clothing.

One of the most important items is the Mass kit. It is a small travelling bag which contains a chalice, vestments, and all that is necessary for saying Mass. The priest carries this with him on his mission trips, and thus is able to offer Mass for the people even where there is no chapel.

The Mass is very dear to the missioner, Juniors. It is the center of his daily life. One priest wrote back that he felt strange and lonesome until it came time to say Mass, and then he was cheered because Mass is the same all over the world; in it he has a Friend whom he has known all his life.

Juniors, this month, while we are on vacation, we have the opportunity to go to Mass many mornings. Each time when we see the priest lift up Our Lord let us think of the Masses being said in the countries far away, and let us ask Our Lord to help both the missionaries there and those who are preparing for their departure from Maryknoll this month.

Yours for a happy vacation,

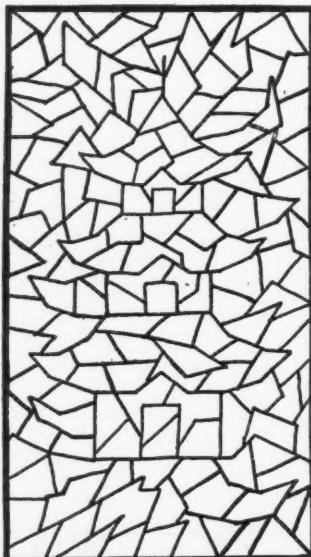
Father Chin

but all he learned was that one of her children was sick. Here was a chance for Dr. John. He visited the sick child, and did what he could with a few simple remedies. But he made a happy discovery. The sick child had a medal of the Blessed Virgin around her neck. Then they told the mother who they were, and she welcomed them heartily.

Her husband soon came in, and a happier discovery awaited them. This mission was the one where the baby whom John and Bob had sponsored so long ago had lived. They inquired about her and found to their great surprise and joy that their kind hostess was this same little waif. She had lived at the mission until she was married. Her husband was a good Christian too; they were one of the best Catholic families at the mission. How happy John and Bob were to know the result of their mission zeal. They wrote the Juniors of their old school all about it.

Soon the ill feeling in their own mission died down. Fr. Bob and Dr. John returned and resumed their work, but whenever they thought about their Chinese godchild they were very happy to think that they had begun their mission work for God so long before they reached China.

The drawing below looks like a confused jumble of lines, but if you will fill in the proper spaces you will find concealed the picture of a Chinese pagoda. A pretty effect is obtained by filling in the picture with one solid color, and then coloring the other spaces with different tints. If you have a box of colored crayons, try this. A prize for the prettiest!



## **BOOST THE LEAGUE**

Chinsters' Chinese

Word  
for  
*grain*

## **PRESENT WRITING**

Pronounced  
*HO*

**OLD  
WRITING**

The present character developed from the old picture writing which represents the plant with a ripe ear of grain hanging from the top.

## **FUN FOR PUZZLE FANS**

## 1. WORD SQUARE

Fill in the following words, and if they are correct a diagonal line drawn from left to right will spell the Ocean over which missionaries travel on their way to China and Korea.

1	*	*	*	*	*	*
2	*	*	*	*	*	*
3	*	*	*	*	*	*
4	*	*	*	*	*	*
5	*	*	*	*	*	*
6	*	*	*	*	*	*
7	*	*	*	*	*	*

1. Peaceful.
  2. A Mass vestment worn on the arm.
  3. That which holds a ship in place when stopped in mid-ocean (plural).
  4. Natives of India.
  5. A tree that bears cones.
  6. A country of S. America.
  7. The same ocean.

## 2. CHINESE CHARACTERS

Give the meaning of these three characters described here. If you have followed the Chinsters' Chinese it will be easy for you. A good guesser will get them correct too.

1. A figure of the sun just above a line denoting the horizon.
  2. Three horizontal lines.
  3. Figure of a door with a line drawn across it representing a bolt.

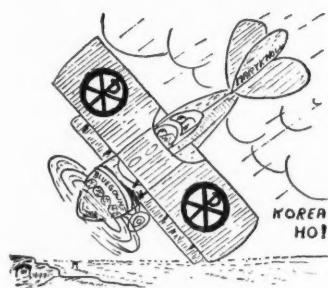
### 3. HAWAIIAN ISLANDS

Here are four of the Hawaiian Islands. Can you connect all of them, one to another, with telephone cables without having any of them cross? Take a pencil and draw the lines; it's easy.

Oahu Maui  
Kauai Hawaii

# THE MARYKNOLL JUNIOR LEAGUE

## Drawing Contest



THIS drawing by George Doyle, Brooklyn, N. Y., won the first prize in the April Drawing Contest. James House, Beaverville, Ill., sent us a beautiful picture in colors of the *Bluegown* arriving in Korea. There were other very good drawings sent in by John Wilson, Pittsfield, Mass.; Dorothy Walsh, Jamaica Plain, Mass.; Edward McManus, Rumford, R. I.; Charles Gage, St. Louis, Mo.; Alfred Donohue, Portsmouth, N. H.; Margaret and Eugene Dowling, Brooklyn, N. Y.; Carmelita Silva, San Jose, Cal.; Robert Wallace, Buffalo, N. Y.; William Gaham, Beaverville, Ill.; Mary McCarthy, Los Gatos, Calif.; Bobby Doyle, Brooklyn, N. Y.

In a month or so there will be more about Father Chin and Johnny Junior on their trip around the world in the *Bluegown*. Watch for them!

The Juniors of All Saints' School, Bridesburg, Pa., were awarded Maryknoll's honor Banner for the month of May. Our congratulations!

## Summer Sonnet

Hurray for vacation! It's here now at last!  
Get busy at once for the time's going fast!  
Get out your dust bonnet, a broom, and Oh My!  
When once you start cleaning, just watch the dust fly.  
Scrape out every corner, get rid of the junk,  
Clean out the store room, the old family trunk.  
Send us your old jewelry, silver or gold,  
And a diamond or two, if we aren't too bold.  
Sell all the old "Fords" to the second-hand man,  
Or see "Uncle Goldstein" and pawn the old can.  
Sell off all the iron, the copper, or tin.  
Then send us your miteys to counteract sin.

Address B. JUNKEY  
Care of Father Chin, Maryknoll, N. Y.

**Attention, Puzzlers:** Special Prizes are offered for the midsummer brain teasers. Will you capture one?

### FROM OUR ESSAYISTS

If we are glad of a chance to serve God, it is four fifths of a vocation. . . . A vocation to the foreign missions is a thing to be treasured. If we think we have one, prayer will aid us to realize it. Prayer is one of the greatest things in the world, and it will help us to gain the vocation and to fulfill Christ's command, "Going therefore, teach ye all nations."—William Carney, Brooklyn, N. Y.

CAN YOU EARN twenty quarters, fifty dimes, one hundred nickels, five hundred pennies? This amount is the bargain price for an abandoned pagan baby. Will you or your club ransom one such little soul? Maryknoll's Bishop Walsh in China needs the help of Maryknoll's Juniors in America!

## ANSWERS TO THE APRIL PUZZLES

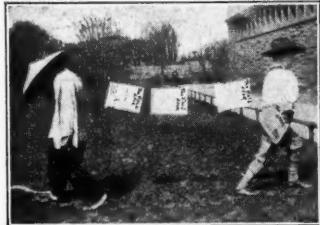
- 1.—Pere Marquette
- 2.—Augustine
- 3.—Peter and Paul

Winner: Bernadette De Andreis, Sacramento, Cal.

**Honorable Mention:** John Biddle Lawrence, Washington, D. C.; Mary Laporta, Bridgeport, Conn.; Irene Collins, Mattapan, Mass.; Blanche Paquin, North Adams, Mass.; Agnes M. Anderson, Beaverville, Ill.; Francis MacMenemy, Franklin, Mass.; Catherine Gmuer, New York, N. Y.; Rosemary Kenney, Forest Hills, L. I., N. Y.; Francis Donovan, Binghamton, N. Y.; Helen Haluska, New York, N. Y.; Mary Roth, Maspeh, L. I., N. Y.; Ruth Johnson, Woodside, L. I., N. Y.; Rita and Teresia Helldorfer, Baltimore, Md.; William Harrington, Brooklyn, N. Y.; Richard Meiser, Reading, Ohio; Kathleen O'Keefe, Highland Park, Mich.; Joseph Lanthier, Jr., San Francisco, Cal.; Seventh Grade Juniors, Our Lady of Good Counsel School, New Orleans, La.; Raymond Hanrahan, Elma, Iowa; Margaret Rohde, St. Louis, Mo.

## The April Photo Contest

THE students of St. Vincent's Academy, Walla Walla, Wash., took the first prize in the April Photo Contest. Theirs is the center picture, "Sowing the Seed". As usual, many fine photos came from St. John the Evangelist School, Schenectady, N. Y., and two of the pupils are here holding a "Busy



A BUSY LINE FROM EAST TO WEST



SOWING THE SEED  
Characters from a mission play

BUY A BABY

Line from East to West". The two Chinese boys were snapped by Fr. Malone in the Hakkia mission.

We are sorry that there is not space to print the photos sent by John Wilson of Pittsfield, Mass., and Patrick Sullivan of Burlington, Vt.



HAKKA SUNBEAMS IN THE FIELD AFAR

## SEATTLE PROGRESS

WE hear fine reports from Seattle, bearing up the oft-made statements that if Japanese Catholics are few, they are certainly fervent and persevering. Here is what Fr. Murret, Maryknoll Director in Seattle, says of the little flock to which he is much devoted:

Catholic periodicals have carried stories the past year of works undertaken by our newly baptized Japanese Catholics, and among others I have found clippings from England and Germany.

Of special interest was the announcement that our first Japanese St. Vincent de Paul Society had been established here in Seattle. These men had already met habitually once a week for Christian doctrine. After baptism they wanted to continue the classes, and to add some work for the poor. The Vincent de Paul Society proved an admirable outlet for their zeal.

The president, formerly a Buddhist bonze in a Japanese temple, traces his conversion to an act of charity on the part of the de Paul Society. The hidden and extreme charity shrouding all the activities was new to a people who were accustomed to put such works into print.

The activities of the new group have been many. Animated by the spirit of the first Christians, they spend most their free time—and they have little—visiting the sick and needy, and teaching Christian doctrine in the homes of their friends. They are now planning a summer retreat in the country for sick mothers and children.

These zealous converts have also begun the publication of a monthly Japanese paper. The first printing, one thousand copies each month, has now proved insufficient, and the output has been doubled. Bundles of this paper, *Shinri* (*The Truth*), go to Japanese colonies along the Pacific Coast and Canada, as well as to New York and to all the universities where Japanese students are enrolled.

Nor are the women idle. A *Fujinkai* (Ladies' Club) has been organized, and these women meet twice a week at the Maryknoll convent to sew and help the Sisters in other ways. They, too, teach

Catechism in the homes of their friends, and their cup of joy is full when they bring another to learn of the love and mercy of a heavenly Father.

At present an attempt is being made whereby the congregation will alternate with the Sisters in singing the Gregorian Chant at High Mass each Sunday. Since the Holy Father has suggested this they are anxious to do it at once. All—men, women, and children—are weekly communicants, and those who live near are at Mass and Communion daily.

Certainly the coöperation of American Catholics will be given to the Maryknollers in Seattle, that they may continue, under God, this work which is proving to be so abundant a harvest of souls.

## WITH OUR JAPANESE IN LOS ANGELES

MARYKNOLL HOME for Japanese Children is the title over our front door. We like to interpret the Maryknoll part of it to visitors who are not very well acquainted, and this chance comes to us often. In the spring of the year when University seniors are writing "books" on the betterment of social conditions in this great city of Our Lady of the Angels, we have sometimes three or four inquirers a week; and not one yet but who was interested to know how our Home for little ones came to have its name, and to learn that American Catholics are in the Orient and on the Islands, making known Our Lady of the Maryknolls and her Son.

The Home just now has not a place to spare, though it would like to help a Japanese father with five motherless little girls, and another father out in the great fruit section who has two boys on his hands. But we are limited to forty-six. All are Japanese but

two: a tiny Korean who calls herself Kim Helen, and her brother Kinani.

One condition for admittance is that there be a real home need; for instance, the death of one or both parents, sickness, or an enforced absence. We are not a boarding school nor a training station for problem children; we are rather a substitute for father or mother.

Since September, 1927, when our Bishop requested that all child-caring institutions in the diocese coöperate with a central agency, we have been receiving and discharging children through the Catholic Welfare Bureau. This has its advantages in several ways; the non-Catholic Japanese parents are brought into close touch with the very Catholic and kindly case workers at the Bureau, and, too, the workers are given a chance to know and love our people. The invariable comment—and it does our Maryknoll hearts good to hear it—is, "My! but aren't they reliable and appreciative!" They are; we know it by a fair experience, and we like others to find it so too.

All who come to the Home remark how "homey" it is. The very structure of the house helps toward that. It was a fine old private residence once, and lends itself nicely to small groups. The older boys, our seniors, usually number from eight to ten. Then come the promise of later years, some mischievous but lovable junior boys, who range from the high-chair size of barely three to those under ten. Our girls are always in the minority—seldom more than a baker's dozen. Tomi, Kimi, and Mary Naide make a happy little trio. They are all under seven and very close friends. Among the older girls are two sisters whose Irish mother is praying for them in heaven, and who tell the others once in a while of their uncle, Father John O'Brien, who died at Cape Town, South Africa.

## THE MARYKNOLL PERPETUAL MEMBERSHIP

Clubs, societies, councils, circles—enroll your living or deceased members in Group Perpetual Associate Memberships. The spiritual advantages are many.



MARYKNOLL HOME FOR JAPANESE CHILDREN DIRECTED BY OUR SISTERS IN LOS ANGELES  
*Among these Sisters, the first at the left, is a native born Japanese. The Superiorress, Sister Mary Peter, is at the extreme right*

So it's missioners to the family of a missioner we are!

One room, fitted out within the past year and a half, has several apt names—Maryknoll Library, Social Room, Children's Study Room. It answers to all. Once a playroom, it is now a quiet and rather attractive spot each night when twenty-four hard-working students gather with the principal of the Maryknoll School to do homework, and then read or play at quiet games or puzzles until it is time to go to bed.

The plan works well, and has led many to a greater love of American story book people, though as yet our stock is only in its infancy. Books are sent in from time to time. One of the largest donations came from the Holy Names Academy, Santa Monica, when each child brought a used story book from home.

This same room is used by the Senior and Junior Sodalities at their monthly meetings, and by the Holy Name and Alumnae when they gather

to discuss weighty problems. The Boy Scouts might like it, too, for their club room on Tuesday nights, but Bro. Theophane has worked with them on the garage attic until its nooks and rafters are quite the place for handicraft displays and nature collections.

So we work on, surrounded all year long by growing Japanese boys and girls; and as we watch them grow we pray that Our Lady may keep them faithful and use them as channels for grace among their people.

### Meet Some Christians from Masan, Korea

*By Rev. William A. Booth*

ANOTHER year, my second at Masan, spent in chasing the language will-o'-the-wisp, and in fitting into the harness of mission life, has slipped by quickly. As my acquaintance with my scattered flock has deepened, I have discovered much to edify me, and I feel that you will be edified, too, when introduced to some of the people.

Simon Hiun, the local catechist, was the first in this section to be caught in the net of Christianity; he counts thirty years since the day of his Baptism. Simon was a middle-aged man at the time, head of a family, and headman of the village. Soon his wife and children were instructed, his brothers and

their families persuaded, and in the course of time a second generation of the Hiun clan added to a healthily growing community. The neighbors, witnessing the good example of this Christian family, also embraced the Faith. Simon has lived to see a pagan village, with few exceptions, become Catholic. From this little stronghold of the Faith the leaven has slowly permeated several of the villages that cluster in the surrounding hills; this despite the fact that throughout the years the nearest resident priest was twenty miles distant and made a visitation every six months. Since my arrival here Simon has rendered invaluable assistance in

acquainting me with the customs and people. Truly, "the price of a good catechist is from afar."

Mary Kong, a widow with two children, was baptized at Christmas. As a little girl she attended the Holy Mother School in Peng Yang for a period of two years; though her mother was a Catholic her father was not, and the child was not baptized. The inevitable happened; she was given to a pagan in marriage, and, departing for the distant home of her husband, left behind her the only Catholic influence she had ever known or would know during the next nineteen years.

ADOPT A MARYKNOLLER

# THE FIELD AFAR

JULY-AUGUST, 1929

Yet the example of her Catholic mother, the memory of the Catholic church and school remained with her. She secretly nursed the desire for baptism. Ten years passed, and her husband died; with the aid of her brother-in-law, a Protestant, she managed to support herself and two children, depending on the charity of Protestants for the single room in which she lived. Urged by her relatives and neighbors to become a Protestant, she always refused. Several years passed, and one day Mary heard that a Catholic priest had come to live at a village a few miles distant. She lost no time, but set out for Masan, interviewed the priest, and secured books of instruction.

Although severely criticized by her Protestant neighbors and threatened with expulsion from her home, she persisted in her resolve, and was baptized the following year. The two boys are now under instruction—a dream come true after nineteen years.

Poverty in its extreme form is at best a mixed blessing. A young lad of thirteen years was anxious to become a Christian; he worked hard during the day, and every night during the long winter he came to the house to recite the Catechism. One night he brought a companion his own age with him. In a few weeks more both would have been ready for baptism, when suddenly the first boy stopped coming.

One day while on my way to the village where he lived, I met him on the road, driving his father's cows to pasture. To my inquiry why he had ceased coming, he replied that now that the spring had come his father made him work from dawn to dark, and further told him that he could not attend the Christian church as he must work on Sunday. The boy had become discouraged; previously he had had hopes of converting his father. He promised to come for instruction again, but failed. Like many poor pagans, the

father feared to take upon himself any extra burdens. He did not know, of course, that the Master has said: "My yoke is sweet and My burden light." Strange to relate, the second boy, though in almost the same circumstances, has persevered. He is the only Christian in an entirely pagan village.

These are but a few of the incidents which make mission life a joy. Many, many more of our flock have edified us; all would edify you if you knew them.

## THE WILL TO REMEMBER

**A WORD** of thanks to friends who have remembered Maryknoll in their wills. Surely "it is sweet to be remembered."

On this subject of wills we may note that occasionally Maryknoll is "beautifully confused" with other Catholic organizations, and it has required legal experts or good-natured judges to straighten the tangles. If you would include Maryknoll, here is the title in form:

**Catholic Foreign Mission Society of America, Inc.**

And if you would add something for the faithful Sisters who have helped Maryknoll to success, here is their title:

**Foreign Mission Sisters of Saint Dominic, Inc.**

Furthermore, if you should see or hear of a will in which Maryknoll is mentioned you will do us a favor by informing us, because you know (or perhaps you don't) that sometimes wills are never executed.

Maryknoll subscribes to a certain New York daily paper, and a pair of watchful eyes scans its "Wills for Probate" column. Usually the owner of the eyes finishes by remarking that many Hebrews remember their charities, and once in a while he finds that Catholics do remember God and neighbor. By such observation he occasionally discovers a Maryknoll legacy.

However, he sees only this one

New York paper, and as our readers represent many cities we could be informed. Do you catch the idea?

## THE BULGING SHEEP-FOLD

**T**O the Maryknoll sector in North China, or, to be more exact, to our Manchurian mission field, thousands of people have gone in the past few years to escape famine in their own regions. Among these are not a few Catholics, and while our priests were delighted to see their flocks increase they are now at their wit's end to provide Church accommodations, especially at Fushun.

The little church which was quite adequate until the arrival of the refugees now cries for expansion. Two Masses are offered every Sunday in this chapel, but Masses cannot be multiplied where priests are yet very few.

And that is why Fr. Lane, who has been directing this Maryknoll sector, is insistent upon building. The permission is granted readily enough, but on condition that he can find the means to finance the project. His parishioners, as yet barely able to subsist, do not lack faith or generosity, but, exiled and poor, they do lack means.

His friends in the home land have been kind and have helped Fr. Lane; the Mother Knoll has done what she could for him. But there is a limit to relieving even what seem to be necessities, and about the only hope we can hold out to Fr. Lane is to get his people praying for new benefactors.

In the meantime, Fr. Lane is "coming over" for the General Chapter, and he will speak for himself.

## PAPER-COVERED

editions are light-weight and inexpensive. For summer reading, slip a couple into your bag. They are **A MODERN MARTYR** and **THE MARYKNOLL MOVEMENT**. Single copies, sixty cents.

**TWO COPIES, ONE DOLLAR.**

## LIGHT—EASILY CARRIED

Especially convenient for travelers are the paper-covered editions of Maryknoll books. There are two, **A MODERN MARTYR** and **THE MARYKNOLL MOVEMENT**. Single copies are sixty cents.

**TWO COPIES, ONE DOLLAR.**

## GET THE MITE BOX HABIT

**Circles**

[A Maryknoll Mission Circle is a group of persons, young or old, who aim to cultivate in themselves and others a knowledge of Catholic foreign missions, to pray for the mission cause, and to help provide for the special needs of Maryknoll, at home and in the mission field. Circles formed in a parish are urged to secure the approval of their pastors and are requested to send their offerings through the diocesan mission office where such exists.]

*Address  
Circle Director, Maryknoll, N. Y.*

**DEAR CIRCLERS:**

Maryknoll's message to you this month is a hearty "thank you" for the splendid coöperation you have given during the first half of the year. Especially to our western and mid-western Circles, whose members we have not had an opportunity to meet personally, we take this opportunity to express our appreciation, always so keen, for the gifts that have come for mission and home needs.

Almost every summer Sunday brings happy, zealous groups of friends to Maryknoll—Circlers, Sodalists, and members of various organizations. New interest is established, and new friendships formed; and as we greet and bid godspeed to these loyal helpers we find ourselves wishing that each Circle could visit the Knoll, at least once a year, to see something of the Center whose branches at home and afar they are supporting.

All who have seen the Maryknoll Movies think them "the best ever". We know they are doing much to bring the actual needs of mission life home to our people. The work in dispensaries shows the urgent need of bandages and medical supplies; pictures of the old ladies in mission Homes suggest the need of household linens; and glimpses of blind girls and orphans give a new meaning to the purchasing

**THE GREAT MISSION EXHIBIT** of the Vatican is permanently housed in the Lateran Palace. You will enjoy a description of its treasures, written by a Maryknoller on the spot. Ask for  
**A WINDOW ON THE WORLD**  
(\$1.00 postpaid)

**OUR HOLY FATHER INITIATED** the Vatican Mission Exposition to make the world acquainted with the work of Catholic missions. The exhibits are now preserved in the Lateran Palace. If you have not seen them for yourself, you may read an excellent description in the mission manual

**A WINDOW ON THE WORLD**

of pagan souls.

If your Circle or Sodality would like to take a movie trip to Maryknoll in the Orient, write and ask the Circle Director about it.

And now another group of priests is preparing "to get away." Trunks are to be packed, but with what? We have sent you a "Shower" song, and we are hopeful, for the idea of helping to equip an apostle as he starts off appeals to all. Do not feel you must send a large assortment of articles. Keep ever in mind that nothing useful is too small, and that every little helps.

There has been much serious illness and several deaths among members of the Circle Family, and I know all will remember these co-workers in prayer.

Under God, Maryknoll has grown during the past year, and I wish each Circler to know that her coöperation has been real help to the work. Our



Sally, Irene, and Mary in Manchuria. Note how Mary is wrapped

missioners need your aid; they depend to a great extent upon you. I on my part am deeply grateful for your loyal generosity, and I assure you that all are daily remembered in our prayers.

Asking God to bless each one, I am

Gratefully in Christ,

THE CIRCLE DIRECTOR

"Circle Day" in June brought a fine group of representatives from near-by states, all of whom enjoyed the encouragement that comes from contact with the activities of others. The deepening mission interest in the Church was reflected in the enthusiasm with which ideas for helping the Cause were outlined and discussed; splendid suggestions for the development of Circle work were given.

Fr. Walsh, the Maryknoll Superior, addressed the Circlers, stressing the gratitude of the Society and the missionaries. Mother Mary Joseph, Mother-General of the Maryknoll Sisters, spoke of her observations during her visitation to the Hawaiian Islands, and thanked the Circle Members for their support.

Solemn Benediction was given, and we feel that it brought special graces to all our zealous workers, so alive to the greater interests of the Church Universal.

Slowly but surely the roster lengthens, and this time the new Circles welcomed to the ranks link East and West for the Cause. The *Chi Rho Circle* of Minneapolis, and the *Miriam Carmel Circle* of New York City are welcome indeed.

Many Circlers have thought of our missionaries when looking through their libraries. Have you a book you feel a missioner would enjoy?

**CIRCLE MEMBERS** planning a bus ride to Maryknoll during the coming months should write for reservations to the Circle Director, Maryknoll, N. Y.

**THE WORLD'S EIGHT GREAT MISSION FIELDS**

Do you know recent statistics for these? They are graphically presented by clever charts in

**A WINDOW ON THE WORLD**  
(\$1.00 postpaid)

**PRAY FOR MISSIONERS**

## THE FIELD AFAR

JULY-AUGUST, 1929

## The Net



When Bill meets Bill

THE great gifts of the month were for three burses; one for the training of a student at Maryknoll, the other two for native seminarians in Asia. An unusually generous offering (five hundred dollars) came for the missions, and was followed by three others, smaller but not less gratifying. For the Sancian Island Rest House, the New York Office of the Society for the Propagation of the Faith sent \$1,487.50.

It is also good to record five special stringless gifts—the highest, five hundred dollars—which were disposed of without undue delay; and several wills matured, the lowest of which netted twenty-two dollars, the highest, forty-nine hundred and fifty dollars. *Deo Gratias!*

The first gift toward St. Michael's Chapel came from a priest, a friend of the late Bishop Hoban, to whose memory our college chapel at Clarks Summit will be dedicated.

The amount was five hundred dollars, and this has been followed by a like donation. Here, then, is the foundation of what we wish to have as a monument to one whom Maryknoll looked upon as a father and friend.

Stencils were cut last month for 1151 new subscribers, representing twenty-seven States, with New Jersey, California, and Alabama in the forefront.

We hear it often said that "Everybody who sees it has a good word for THE FIELD AFAR." Fine!

And we may add, that some of these pass the good word on to others. In this way we widen the circle and make progress, but if you know poor human nature you realize that "live boosters" for any cause are comparatively few.

If one out of every five subscribers to THE FIELD AFAR would take the notion to find a friend as well as to renew his own subscription, what joy would be ours!

With scores of altars in Maryknoll Chapels here and overseas, furnishings are always needed. Most of what we have had, candlesticks, and so forth, were formerly used elsewhere, but they have served and will continue to serve our needs.

We know that Catholic givers like to offer something for the altar. Should our special need appeal to you we are inclined to advise against making the purchase yourself. We may be presumed to know best what is required, and where to secure it at least cost.

Would you, dear reader, or would that organization to which you may belong, be interested in a lasting memorial to St. Peter, Prince of the apostles, or to St. Paul, Apostle of the Gentiles?

On the facade of the Maryknoll tower, flanking a fine carving of the Christ King, are two massive stones crowned with medallions: one symbolizing St. Peter, the other, St. Paul. The cost of these, including stone, modeling, and carving, is almost eight hundred dollars each. If we must meet the cost we shall be obliged to rob Peter to pay Paul. We are hoping not to be guilty.

**VACATION ACQUAINTANCES**  
may prove good friends. You can interest them in missions without too great a strain on your pocket-book if you take with you a few of the paper-covered Maryknoll books. A MODERN MARTYR and THE MARYKNOLL MOVEMENT —

TWO COPIES, ONE DOLLAR.

We not infrequently hear the comment, "Maryknoll is a twentieth century miracle"; or again, "The Finger of God is here."

We have reason to believe that such comments are justified since Divine Providence has indeed visibly blessed this work. But if this be so, should not those who have been God's instruments be also blessed? And are not they losing fine opportunities who withhold alms, spiritual or temporal, from such an enterprise for souls?

A friend, who talks Maryknoll in the office where she is employed, and who has done much to interest others in our work, writes:

I think one should give while alive, and then one knows that the goods have been delivered.

I will keep after the office "bunch", but—Catholic men are not over-generous, are they? If I suggested another cipher on the checks, I should probably be discharged.

Down in New Orleans, there is a zealous friend of THE FIELD AFAR. She cannot see why "everyone" does not subscribe. Her own annual renewal never comes alone. Recently she wrote:

It would seem that three hundred and sixty-five days of THE FIELD AFAR for one dollar is bargain enough, without throwing in two notices of renewal, wouldn't it? But the wit had Christmas time in mind when he said, "Life is just one thing after the other, only sometimes it's two at a time." Yet, between hours of increasing brevity and decreasing affluence, several friends invested in THE FIELD AFAR for 1929. I couldn't send my dollar up alone. It might get the blues. (On the way up, of course. It would be too busy after reaching Maryknoll to get that way there!)

I'm attaching the names of the far-seeing few, together with my own, and a check for six dollars to cover the four subscriptions.

A priest, who has been a Maryknoll friend and benefactor from the early days, writes:

I agree so well with your annuity idea that I have adopted it long ago, and all that I possess is in annuities. In this way I control my money myself as long as I live, and when I am dead and gone my money is dead and gone, too, with no lawyers or judges to fool with it.

SACRIFICE BRINGS REWARD

## IN MEMORIAM

PLEASE remember in your prayers the souls of:

Rt. Rev. Msgr. George Kaupert; Rev. John Schaus; Rev. Hugh J. Marshall; Bro. Canute George; Sr. Mary Irenaeus Leghorn; Sr. M. Alacoque; Sr. Marie of the Eucharistic Heart; Joseph O'Mahoney; Sr. M. Zita McGrath; Sr. M. Bennett Parent; Sr. Elvira English; Sr. M. Josita Mullen; Sr. Casilda; Mrs. Mary Devine; James E. McAlinden; Mr. Towle; Mrs. H. E. Gardiner; Margaret J. Walsh; Mr. Mullen; Mrs. Mullen; Mr. Egan; Mrs. Egan; Ellen J. Connor; Irene McNally; Mary Stortz; John Hoholan; Leo A. Schmidt; William J. Twohig; E. McCaughey; Mrs. Donnelly; John Fitzpatrick; Mrs. John Fitzpatrick; Annie Louge; John F. Daley; Mary G. Mollen; Joseph F. Currie; Mary McCarthy; Helen Campbell; Mrs. C. B. Tenny; Margaret Connolly; Mrs. Sarah F. Eddy; Mrs. F. J. Trainor; Mrs. Mary S. Holmes; Abigail Marie Maher; Mary Beston; Margaret Hannan; Mary C. Anderson; Oswald Kopp; Mrs. Mary Cooney; Mary Melanaphy; Margaret McCormick; Mrs. F. E. LeClair; Bernard McLaughlin; Mrs. C. Esslinger; Mrs. Minnie A. Bateman; A. Casey; Mrs. Mary Breen; Dr. John Moran; Mrs. O. P. Hawkins; Mrs. Sarah E. Connell; D. Galligan; Mrs. Anne W. Breen; Sarah E. Mulaney; Mary J. Redican; Mrs. Mary Ellen Pettingill; Nellie D. O'Brien; Mrs. Agnes Braband; Mr. P. Murphy; Margaret Coll; Mary Anne Condon; Mrs. Janet Lyman; Mrs. Elizabeth Dorbod; Mary Carey; Mary E. Daily; Ellen Murphy; John J. Maher, Sr.; Mrs. C. E. Snider; Mrs. Catherine Baylor; Mrs. Ryan; Mrs. Mary Fahy; Mrs. Rosanna Collins; Mrs. Mary A. Hale; Mrs. John Corcoran; Mrs. C. Stack; Mrs. Caroline B. Grace; Mrs. William Gough; Mrs. M. A. Kaestner; James Short, Annie Shrt; Mrs. Sullivan; Mrs. Dee; Edward Crowley; Mrs. Smith; Mrs. Matilda Hawkins; Mrs. Mary M. Barker; Mrs. Willis B. Blackwell; Mrs. Anna Murphy; Eugene Murphy; Mary O'Neill; Richard Flanagan; Mary B. Campbell; Mary Mollen; Agnes Battle; Mrs. Kennedy; Mrs. Mary Fetzu; Daniel O'Callaghan; Mrs. F. Girard; William O'Connell; Dr. John F. Gannon.

## NEW PERPETUAL MEMBERS

**Living:** Rev. Friends, 7; Sr. M. L.; J. K.; E. D.; E. F. S.; T. T. C.; M. A. F.; F. F.; M. B.; D. S.; Mrs. N. McC.; M. C.; Srs. of St. Joseph; Mr. and Mrs. A. P. W.; Mrs. R. R. E.; Mrs. L. C.; T. A. R.; M. A. T.; E. M.; T. B.; S. M. W.; A. A.; J. E. and M. A. D.; J. A. F. and family; A. G. H.; L. J. McG.; I. H. and relatives;

## FOUNDATIONS

IN view of present needs and of future contingencies, Maryknoll is building foundations:

(a) For the preparation of American students destined to labor in the missions;

(b) For the preparation of native students for the priesthood in China and Korea;

(c) For the support of native catechists.

These foundations are designated as:

American Student Burses... \$5,000 each  
Native Student Burses.... 1,500 "Catechist Foundations..... 4,000 "

## AMERICAN STUDENT BURSES

A burse is a sum of money drawing yearly interest which is applied to the board, housing and education of a student at the Maryknoll Seminary or at one of its preparatory colleges.

## FOR THE MAJOR SEMINARY (\$5,000 each)

St. Philomena Burse (Reserved)... \$4,800.00  
College of St. Elizabeth Burse.... 4,035.00  
College of Mt. St. Vincent Burse.... 4,500.00  
St. Michael Burse, No. 2..... 4,202.71  
Fr. Champlain Memorial Burse... 4,162.71  
Kate McLaughlin Memorial Burse. 4,050.00  
St. Francis of Assisi Burse, No. 1 4,000.00  
St. Anthony Burse..... 3,974.13  
Fr. Chapon Burse..... 3,880.60  
Curé of Ars Burse..... 3,652.35  
St. Anne Burse..... 3,637.83  
St. Michael's Parish, Lowell, Burse 3,419.00  
Michael J. Egan Memorial Burse. 3,400.00  
Dunwoodie Seminary Burse..... 3,265.54  
N.M. Burse..... 3,000.00  
Pius X Burse..... 2,852.30  
Bishop Molloy Burse..... 2,851.00  
Bl. Louise de Marillac Burse..... 2,846.12  
Holy Child Jesus Burse..... 2,671.85  
Marywood College Burse..... 2,775.50  
Our Lady of Lourdes Burse..... 2,213.53  
Our Lady of Mt. Carmel Burse..... 2,176.89  
Archbishop Ireland Burse..... 2,101.00  
Mother Seton Burse..... 2,031.68  
Bernadette of Lourdes Burse..... 1,835.75  
St. Dominic Burse..... 1,811.67  
St. Michael Burse..... 1,790.50  
Our Lady of the Sacred Heart Burse..... 1,612.06  
St. Agnes Burse..... 1,450.88  
Duluth Diocese Burse..... 1,411.70  
Immaculate Conception, Patron of America Burse..... 1,407.28  
Fr. Nummy Burse of Holy Child Jesus Parish of Richmond Hill.. 1,402.55  
St. Francis of Assisi, No. 2 Burse 1,132.10

tives; Mrs. J. D. and relatives; M. L.; J. K. and family; G. H. McG.; T. E.; M. E. M.; E. L. K. and relatives; H. C. S.; K. L. O'N.; J. and M. S.; A. F. and relatives; A. S. and relatives; C. L. and family; M. M. P. and family; M. V. M.; M. D.; Van R.; P. and W. B.; M. P.; M. W.; Mrs. A. N.; J. M. A.; T. V. B.; Dr. F. C. G.; J. J. O'C.; J. E. McN.; J. S. and relatives; J. I. P. and relatives.

**Deceased:** Joseph King; Bridget Higgins; Deceased relatives of J. N.;

St. John Baptist Burse.....	1,069.11
Manchester Diocese Burse.....	1,000.00
St. Boniface Burse.....	908.65
St. Francis Xavier Burse.....	879.38
St. Rita Burse.....	766.65
St. Laurence Burse.....	646.23
Children of Mary Burse.....	613.05
Holy Family Burse.....	574.25
St. Joan of Arc Burse.....	500.51
Sacred Heart Seminary Burse.....	500.00
St. Bridget Burse.....	481.00
The Holy Name Burse.....	469.65
St. Louis Archdiocese Burse.....	430.00
C.C.W. Burse of the Five Wounds	400.00
St. Jude Burse.....	375.25
St. Joseph Burse No. 2.....	372.50
St. John B. de la Salle Burse.....	260.00
All Saints Burse.....	258.78
St. John Berchmans Burse.....	201.00
Jesus Christ Crucified Burse.....	180.50
Newark Diocese Burse.....	157.00
SS. Peter and Paul Burse.....	150.00

## FOR OUR PREPARATORY COLLEGES (\$5,000 each)

Sacred Heart of Jesus Burse (Reserved) .....	\$4,000.00
Bl. Théophane Vénard Burse.....	1,613.80
"C" Burse II.....	1,550.00
Rt. Rev. Michael J. Hoban Memorial Burse.....	1,200.00
Bl. Virgin Mary Solidarity Burse.....	1,000.00
St. Michael Burse.....	651.32
St. Aloysius Burse.....	647.50
Archbishop Hanna Burse (Los Altos)	434.95
Maryknoll Academia Burse.....	301.00
Our Lady's Circle Burse (Los Altos) .....	250.00
St. Patrick Burse.....	229.00
St. Philomena Burse.....	205.00
St. Ambrose Burse.....	200.00
Holy Ghost Burse.....	133.00
Immaculate Conception Burse.....	119.00
St. Margaret Mary Burse.....	112.00
Ven. Philippe Duchesne Burse.....	105.00

\*On hand, but not available, as at present interested goes to the donor.

## NATIVE STUDENT BURSES

\$1,500 placed at interest will enable our missionaries to keep one Chinese aspirant to the priesthood at a seminary in China.	
Our Lady of Lourdes Burse.....	1,189.00
Mary Mother of God Burse.....	808.13
Christ the King Burse, No. 2.....	700.00
St. Ann and John Burse.....	600.00
Mater Admirabilis Burse.....	500.00
Little Flower Burse.....	116.00

## NATIVE CATECHIST FOUNDATIONS

\$4,000 placed at interest will provide for the support of one catechist (usually a married man with family), whose entire time will be devoted to the slow and tedious process of instructing the candidates for Baptism.	
Yeungkong Fund, II.....	\$1,877.65
Fr. Price Memorial Burse.....	668.60
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